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IKHWÁNU-S SAFÁ;

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TRANSLATED FROM THE HINDUSTÁNÍ

BY

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TRANSLATOR'S PREFACE.

THIS translation has been made to supply a want which has often been represented to me. "The Ikhwánu-s Safá" is a standard Hindustani work, which is used as a text-book both in India and England. Those who have to prepare themselves for examination in it, are often placed in situations where no competent instruction can be obtained. A translation, therefore, at once accurate and exact, with which the student may compare and correct his own work, will doubtless prove a great help and advantage to him. Such being the object of this translation, a close adherence to the text has been throughout maintained, as strict as the necessity of making the English clear and intelligible would allow. The version, therefore, is not so smooth as it might have been made, but it will give to the English reader a clear idea of the style and manner of the original.

When I commenced this work I was not aware that any previous translation existed; but there are at least three different versions. One, attributed to Mr James Atkinson, the translator of parts of the "Sháh-náma," was published in an India newspaper, and reprinted in vol. xxviii. of the *Asiatic Journal* for 1829. This translation is accurate and spirited, but it is imperfect, and for all practical purposes it

may be considered buried. I had nearly completed t wor when a translation by Mr T. P. Manuel came to n notice. That version was published at Calcutta in 1860, an is not very generally known. It gives a very fair idea of th work, but the translation is not sufficiently close to answ the purpose for which this work is intended. I am told the is another translation, published in India, by a Muhamm dan gentleman, but I have not met with it.

The original Arabic work has been translated into G man by Professor Dieterici of Berlin. Our Hindusta translator, in his Preface, tells us something of the gre work from which it is derived. It is a kind of Encycl pædia of considerable extent. Notices of the work hav been published by Professor Flügel in vol. xiii., and b Professor Dieterici in vols. xv. and xviii. of the *Zeitschri des Deutschen Morgenlandische Gesellschaft.*

The present translation has been made from the excellen edition of the Text published by Drs Forbes and Rieu, an the chapters and paragraphs follow the arrangement ther observed.

The style of the Hindustani translation is considered ver pure and elegant, and the language is generally clear perspicuous, but it contains a very large proportion of Ar words. The nature of the subject rendered the introduc of many Arabic scientific terms a matter of necessity, still these foreign words are often employed when pure ver cular words might have been used with advantage. Th however, is the general fault of these translations.

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ORIGINAL PREFACE.

IN THE NAME OF GOD, THE MOST MERCIFUL.

INFINITE praise is due to the Self-existent, who, notwithstanding the identity of matter, bestowed various figures on all possible bodies, and, having distributed the human race in genera and species, gave to each one distinct powers. Thanks without bounds are owing to that Creator, who brought the human species from the secret store-house of nonentity into the expanse of existence, and gave to it the distinction of superiority over all creatures. Having adorned the race of man with the jewel of speech, He clothed it with the garment of knowledge. What ability does poor feeble man possess to express his gratitude for these blessings, and what power is there in the broken pen to discharge this obligation in writing?

COUPLETS.

Ah! how shall we perform the praise when the tongues of the prophets have proved deficient? Here all men who appreciate the banquet of His genius exclaim only—"Who can know Thee?" Where has this poor mortal obtained the

intelligence to approach Thee as he ought? Still man has sufficient power to surround Him with praise.

Blessings unbounded are due to the Chief of Messengers, the Seal of the Prophets, Muhammad the Pure, who having brought sinners out from the valley of perdition, has led them to a place of rest in the road of salvation. Through this we have received the distinction over all nations, in accordance with the gracious text, "Ye are the best people."[1]

Muhammad is the chief of the universe. Muhammad is the guide of man and of life.

He it is who makes intercession for sinners. He is our defender in the day of judgment.

Blessings and peace be on his posterity and on his companions, through whom the religion of Islám obtained strength, and by whom the road of salvation has been shown to us.

After this (exordium), that most humble of individuals, Ikrám 'Alí, represents that, in obedience to the kind suggestion of that renowned gentleman, of high dignity and great authority, excelling all the doctors of the time in learning, and in wisdom surpassing the intelligence of the eleven (imáms), Mr Abraham Lockett (may his prosperity continue!)—and upon the invitation of his brother and teacher, Mawlawí Turáb 'Alí (may his shadow endure!)—he, Ikrám 'Alí, came to Calcutta, and under the guidance of fortune, after receiving much consideration, he was so highly favoured and patronised that the aforenamed gentleman (Mr Lockett), in the kindness natural to him, caused the writer to be ap-

[1] Kurán, Súrat iii. v. 106.

pointed on the establishment of the Company Bahádur in a position subordinate to himself.

After a short time, upon the recommendation of that distinguished gentleman, the cream of the learned of the age, and the chief of the most accomplished scholars, the Professor of Hindí, Captain John William Taylor, (may his fortune endure!) the writer Ikrám 'Alí, was directed to translate into the Urdú language the work called "Ikhwánu-s Safá," which is (a work) upon the contentions between mankind and the beasts; but his instructions were to make the translation very easy, so that no abstruse words might appear therein; and as the scientific phrases and speeches of the original text are not free from difficulty, he was directed to run his pen through such passages, and to reproduce only the gist of the dispute. In compliance with this instruction, the writer has written in the Urdú idiom merely the pith of the matter. He has expunged some speeches, and he has omitted several scientific technicalities, which were not germane to the point in dispute; but some speeches, and some mathematical and other technicalities, which bear upon the subject under discussion, have been retained.

But, in fact, if the style and polish of this composition are duly considered, every speech is a mine of eloquence, and every passage a store of brilliant expression. Ordinary people attending only to the surface of the work, learn only about the subject in dispute; but learned men, who look into particulars, experience pleasure in discovering from the exact meaning of the phrases, little points and facts relating to God.

'The authors of this work were Abú Salmán, Abú-l Hasan, Abú Ahmad, and others—ten men, who dwelt in communion at Basra, and spent all their days in the investigation of scientific and religious matters. They wrote fifty-one works, chiefly upon the marvellous and occult sciences, and this book, treating of the contention between men and the beasts, is one of them. The arguments, rational and descriptive,[1] are well stated. In the end, after much discussion, the men prevail. The aim of the work is simply to show from this contention the (superior) perfections of man ; and so at the end of the work it is stated that those points in which men prevailed over the animals were in those theological sciences and dogmas which the writers have treated of in their fifty-one works. In this book the object was to set forth the various truths and dogmas by the mouths of animals, so that heedless people, by seeing this, might have a desire to attain to those perfections.

•This translation was made in the year 1825 Hijrí, or 1810 A.D., in the time of the government of that noblest of dignified nobles, the cream of powerful princes, the Hátim of the age and the Plato of the time, chief of chiefs and hero of heroes, Nawáb Governor-General Lord Minto, Bahádur. May his prosperity endure !

1 *'Akli*—intellectual or rational ; *nakli*, descriptive or illustrative, historical or traditional.

CHAPTER I.

On the beginning of the Creation of the Human Race[1]*—On their contention with the Animals—On their seeking justice in the presence of the wise King Bîwarâsb, and on that Sage's summoning the Men before him.*

WRITERS have thus recorded the circumstances of the first appearance of the human race:—So long as men were few in number, through fear of the animals they used to run away and hide themselves in caves; and from fear and dread of wild beasts they used to take refuge in the hills and mountains. There was not even so much feeling of security as that three or four men could join together, carry on agriculture, and take their food. What mention can there be, then, of their weaving clothes and covering their bodies? In fine, they used to eat whatever fruits and vegetables of the jungle they could obtain, and used to cover their bodies with leaves of the trees. In the cold weather they dwelt in warm places, and during the heats they used to choose a dwelling in cool districts.

When in that condition a short period had passed, and their

[1] Sons of Adam.

offspring had multiplied, the anxiety about animals and wild beasts,[1] which had filled the heart of every one, entirely disappeared. Afterwards they founded many forts and cities, villages and towns, and began to dwell therein in comfort. They prepared the implements for carrying on agriculture; and every man engaged in his own occupation. Catching animals in snares, they took to using them for riding and bearing burdens, for agriculture and cultivation. The elephants and horses, camels and asses, and the numerous animals which were always roaming about the woods and wilds like unbridled camels,[2] and wherever their hearts desired were picking the fine green herbage as they found it, without any one to interfere with them, now had their shoulders galled with their labours by night and by day: holes were formed in their backs, and although they screamed and cried greatly, still, when did these lords of men ever give ear to them? Many beasts, through fear of capture, fled into remote deserts and forests. The birds, also, having forsaken their roosting-places, took their young ones with them, and flew away from the country of the men. Every man had the fancy that the animals were their slaves, and with what frauds and wiles did they make snares and nets and pursue them!

In this state of conflict a long time passed, until God Almighty sent Muhammad Mustafa, the last of the Prophets, (the peace of God and rest be upon him!) for the guidance of mankind. The true Prophet made known to all sinners the way of righteousness. Many Jins also obtained the blessing of the true faith and the honour of Islam. When after this also an age had passed, Bíwarásb, the sage of the Jins,

[1] *Dám o dad*—harmless and rapacious beasts.

[2] *Shutur i bemahár*—a camel without the piece of wood in the nose by which he is guided and controlled. The phrase is used in the sense of "independent, refractory, uncontrolled."

whose cognomen was "Brave King," became the monarch of the Jins. He was so just that in his reign the tiger and the goat used to drink water at one *ghát*,—what possibility could there be then of any *thag*, thief, swindler, or rogue getting to dwell in his dominions? The island called Balásághún, which is situated near the equator, was the royal residence[1] of that just king.

It happened that a ship carrying men, being in distress through contrary winds, touched the shore of that island. All the merchants and learned men that were in the ship landed and began to explore the country. They perceived that it was a place of wondrous beauty; flowers and fruits of all kinds were hanging on the trees; streams were flowing on every side; the animals grazing and browsing on the verdant herbage were fat and sleek, and were gamboling together. The climate of that place was exceedingly fine, and the land abundantly fertile; so no one desired in his heart to depart from thence. In fine, having built habitations of various kinds, they began to dwell in that island, and catching the animals in snares, according to their custom, they engaged in their respective employments.

When the animals perceived that there was no safety for them even there, they took the road to the desert. The men still had the same idea that all these were their slaves, and so, making snares of various sorts and kinds, according to their old course, they were intent upon capturing them. When this vain assumption of theirs became known to the animals, they assembled their chiefs, attended in the Hall of Justice, and related in detail before King Bíwarásb all the story of the oppression which they had suffered at the hands of man. When the King had heard all the details of the animals, he instantly issued a command, saying, "Good! let messengers be sent quickly, and let them bring the men

[1] *Takht-gáh*—"throne place," capital.

into my presence." Accordingly, seventy of them, inhabitants of different cities, exceedingly eloquent and fluent, attended instantly upon the summons of the King. A very fine house was assigned for them to stay in. After two or three days, when the fatigue of the journey had passed away, he had them called before him. When they beheld the King upon his throne, they offered their benedictions, and making their bows and obeisances, they took their places in their respective ranks.

This King was exceedingly just and righteous, in liberality and generosity he bore the pre-eminence over all his equals and compeers. The poor and needy of the time coming to him obtained nourishment. In no part of his dominions was any overbearing tyrant able to practise tyranny upon any poor underling. Those things which are forbidden in the Law were entirely unknown[1] in his reign. Nothing was ever dear to his heart except the (giving of) pleasure and satisfaction to God. He with great politeness questioned the men, saying, "Why have you come into my kingdom? there has never been any correspondence between you and me; what cause has there been then that you have come thus far?"

One person among them who was experienced[2] and eloquent, performing his obeisance, began to speak, saying, "We, having heard of the justice and equity of the King, are come into his presence. Up to this day no seeker of justice has ever turned away disappointed from this seat of prosperity. Our hope is, that the King will come to our redress." He said, "What is your desire?" He humbly said, "O just King! these animals are our slaves; of them some are recalcitrant, and others, although they are perforce submissive, still they are averse to our authority." The King inquired, "Is there any proof of this claim? for a claim without evidence is not listened to in a court of justice."

[1] Lit.—"rose up, went away." [2] "Seen the world."

He said, "O King, upon this claim there are many reasonable and traditional proofs." He said, "State them." A person among them, who was of the race of Hazrat 'Abbás, (may the approval of God be upon him!) then mounted the rostrum, and began to speak this oration with eloquence and fluency :—

"Praise is due to that true Creator, who for the sustenance of the world has prepared so much and has made so many things upon the face[1] of the earth; and for the sake of frail[2] man has created such various animals. Happy is the state of them who, giving satisfaction to him, are pursuing the road to futurity. What shall be said of those people who, showing disobedience, have unrighteously turned away from him? And blessings without limit are due to the True Prophet, Muhammad the Chosen, whom God Almighty sent after all the (other) prophets for the sake of the guidance of man, and whom he made chief of all. He alone is king of all Jins and men, and the support and refuge of every one in the Day of Judgment. Benedictions and peace be upon his holy[3] offspring, by whose means religion and the world were regulated, and through whom the Muhammadan faith was spread.[4]

"In fine, thanks are at all times due to that incomparable Creator who made Adam from a single drop of water, and by His omnipotence made him the father of children, and having formed Eve from him, peopled the face of the earth with thousands of human beings, and gave man rank above all created things. He made him ruler over all the land and sea, and fed him with all kinds of pure food. Accordingly He himself has said in the Kurán (Arabic, the meaning of which is) 'All animals have been created for you, take your

[1] *'Arsa*—area, plain, expanse.
[2] *Za'ífu-l bunyán*—weak in constitution.
[3] *Pák*—pure, holy.
[4] *Riwáj páya*—obtained currency.

advantage from them, eat them, and make warm clothing from their skins and hair; in the morning send them to the pasturage, and in the evening bring them back again to their houses, for you they are a beauty and ornament.'[1] And in one place he has thus said (Arabic)—'On the dry land and on the sea ride upon camels and in ships.'[2] And in another place he has said thus (Arabic)—'Horses, mules, and asses were created that you might ride on them;'[3] and again he has said, (Arabic)—'Ride upon their backs, and remember the bounties of God.'[4] Besides this, many other verses of the Kurán have been revealed upon this subject, and it is to be understood also from the Bible and the Testament that animals were made for our sakes. In every way we are their masters, they are our slaves."

The King then turned towards the animals and said—"This man has brought forward verses of the Kurán about his claim: in reply to this, speak whatever comes into your minds." Having heard this, the mule, with a ready tongue, delivered this speech:

"Praise is due to the majesty of that One, holy, ancient of days, and free from wants, who existed before the foundation of the world, not (confined) to time nor to place. By the utterance of a single 'BE' He made manifest all creatures from (behind) the veil of obscurity.[5] Having fashioned the sky from water and fire, He gave to it the dignity of loftiness. Having brought forth the race of Adam from a drop of water, He sent them hither and thither in the world, that they might engage in its cultivation, but not to ruin it. Protecting the animals in a befitting manner, they were to benefit by them, not to tyrannise over them and oppress them."

After this he proceeded to say—"It is not to be understood

[1] Kurán, Súrat xvi. v. 5, 6.
[2] Kurán, Súrat xxiii. v. 22.
[3] Kurán, Súrat xvi. v. 8.
[4] Kurán, Súrat xliii. v. 12.
[5] Chaos.

from the verses which this man has cited that we are their slaves and they our masters, for mention is made in those verses of those blessings which God Almighty has bestowed upon them, and this verse of the Kurán is conclusive upon the point, (Arabic,) *i.e.*—'God Almighty has made all the animals subject to you—just as He has made subject the sun and moon, the air and the clouds.' From this it is not to be understood that they are our masters, we their slaves; but rather, that God Almighty having created all things in the earth and in the sky, made one thing subject to another, so that they might all together derive benefit and keep off evil from each other. Consequently God Almighty made us subject to them simply for this purpose, that benefit might accrue to them, and detriment be averted—but not as they have supposed, and with fraud and calumny contend, stating, 'We are the masters, they are our slaves.'

"Before these men were created, we and our parents were dwelling upon the face of the earth without obstruction—we grazed in every direction, wandering wherever our hearts desired; and each of us was engaged in search of his means of subsistence. In fine, we consorted together among the hills, woods, and mountains, and nourished our young ones. Thankful for whatever God had ordained, we spent our nights and days in His praise—we knew no other than Him; dwelling in our homes in comfort, there was no one to interfere with us.

"When, after this, an age had passed, God Almighty formed Adam from clay, and made him ruler over the whole face of the earth. As men became numerous, they took to roaming about in the woods and deserts. Then, too, they stretched out over us poor creatures the hand of oppression. Having caught horses, asses, mules, bulls, and camels, they began to exact service from them; and by force and tyranny they brought to pass (all) those evils which had never come to

the knowledge of our fathers and grandfathers. What could we do? Being helpless, we fled to the woods and deserts. Even then these persons in no way gave up the pursuit. With what various stratagems did they pursue us with their snares and nets! If three or four animals, fatigued and weary, anywhere fell into their hands, do not inquire as to their treatment, for, bound and fettered, they were carried off, and what various ills were inflicted upon them! Besides this, it is their practice to slaughter (the animals), to flay them, to break their bones, tear out their sinews, rip up their bellies, pluck out their feathers, fix them on spits, cook them,[1] and having roasted them, to eat them. And with all this even they are not satisfied, for they make this assertion—'We are the masters, they are the slaves.' Whoever fled from them was (deemed) a culprit. There is neither proof nor argument in (support of) this claim. On the contrary, it is sheer tyranny and oppression."

[1] Lit. "burn them with fire."

CHAPTER II.

Describing the pains taken by the King of the Jins for the settlement of the dispute between the Men and the Animals.

WHEN the King had heard this account of the animals, he became intent in his heart upon the settlement of the dispute, and gave orders that the judges and lawyers, and all the grandees and nobles of the Jins, should attend. Immediately, in accordance with the order, they all attended the royal court. Then he said to the men—"The animals have fully set forth their account and complaint of your tyranny—what answer have you now to give to it?" A person from among them made his obeisance, and thus began to make his statement—"O Asylum of the world! These all are our slaves, and we are their masters. It is proper for us to exercise lordly authority over them, and to exact from them whatever service we may require. Whoever among them has consented to obey us is accepted by God, and whoever has turned away from our authority, has, as it were, turned away from God."

The King said, "A claim without evidence is not listened to in a court of justice—mention some title-deed or proof." He said, "Our claim is established by many rational and traditional proofs. He said—"What are these proofs?" Then he proceeded to say—"With what perfection[1] has God Almighty formed our persons, and made every member (thereof) in

[1] Lit. "purity."

exact conformity to what was needed—a graceful form, an upright stature—sense and wisdom, by means of which we can distinguish between good and bad, and by which even we learn and declare the facts of the skies. Who besides us possesses these excellent gifts? From this it is proved that we are the masters, they the slaves."

The King asked the animals, saying, "What have you now to say to this?" They humbly represented that the claim was not established by this evidence. He said—"Do you not know that propriety of deportment is a property of kings, and that ugliness and a crouching carriage are the marks of slaves?" Then one of them replied—"May God Almighty grant unto the King His divine favour, and preserve him from the dangers of the world.[1] My statement is, that the Creator did not make men after this form and fashion with the intent that they should call themselves our masters; neither did He create us after this shape, and with this carriage, that we should be their slaves. He is wise; no work of His is devoid of wisdom; He bestowed upon every one that form which He deemed suitable."

[1] "Frowns of fortune."

CHAPTER III.

In description of the varieties of Forms and Statures.

"THE account of it is this: When God Almighty created men, they were stark naked—there was nothing on their bodies through which they might live in security from the cold and heat. They used to eat the fruits of the forest, and cover their bodies with leaves of the trees. Consequently He made their stature upright and tall, so that they might gather the fruits and leaves of the trees, and eat them at their ease, and take possession of them. Our food is grass; consequently He made our stature bowed, that we might graze at ease, and feel no kind of inconvenience."

The King answered—"God Almighty says, 'We have made man exceedingly graceful.'[1] What reply do you give to this?" He humbly said—"Asylum of the world! In addition to the manifest meanings of the Divine Word, there are numerous interpretations which are known only to men of science. The explanation of this must be sought from the learned." Accordingly a wise doctor, in obedience to the King's command, set forth the meaning of this verse as follows:—"When God Almighty created Adam, it was a happy hour and an auspicious moment—the stars were shining in their respective glorious constellations, and the matter of the elements was ready and prepared for the production of agreeable forms. Consequently man's person was

[1] Kurán, Súrat xciii. v. 4.

made fair, his stature erect, his hands and feet excellent, and (all) of the most perfect elegance." Yet one more signification is apparent in this verse, (Arabic)—"God Almighty created man in the happy medium[1]—He did not make him very tall nor very short."[2]

The King said this amount of symmetry and suitability of the members suffices (to establish) pre-eminence. The animals represented, "This is the case with us also. God Almighty gave us every one of our members in the happy proportions that were suitable; in this pre-eminence we and they are equal." The men replied, "Where is this suitability of members among you? Your figures are exceedingly disgusting, your stature clumsy, your hands and feet ugly. There is belonging to you the camel, of large form, long neck, and small tail. And there is the elephant, whose form is very large and heavy, two long tusks stick out from his mouth, his ears are very broad and his eyes very small. Bulls and buffaloes have large tails, thick horns, and no upper teeth. The horns of the *dumba* (sheep) are heavy and its buttocks fat. There is the goat, who has a great beard and no buttocks. The hare is small in size, but has great ears. In this way there are many carnivorous and graminivorous beasts, and birds whose form and stature are clumsy, one member having no conformity to the others."

Upon hearing this speech one animal began to say, "Alas! thou hast not at all comprehended the Divine art. We are (His) creatures, the beauty and perfection of our members comes from Him; therefore to find faults in us is in fact to set forth His deficiencies. Dost thou not know that God Almighty in His wisdom created each individual thing for some special good? No one, however, knows this mystery, with the exception of Himself and men of science."

That man said, "If thou art a sage among the animals,

[1] *Hadd i ittidál.* [2] Kurán, Súrat lxxxii. v. 7.

then do thou make known what advantage there is in making the camel's neck long." He said, "Because his legs were long, and therefore if his neck had been short, it would have been difficult for him to graze the grass. Hence he made his neck long that he might graze at ease, and raise himself up from the ground by the strength of that neck, and be able to carry his lips over his whole body and rub himself. In the same way He has made the elephant's trunk long instead of his neck, and (He has made) his ears large that he may drive away the flies and mosquitoes, so that none may be able to get into his eyes or mouth; for in consequence of his tusks, his mouth always remains open, and does not shut. And his tusks are long in order that he may defend himself against the ferocity of rapacious animals. And the hare's ears are long because his body is very tender and his skin fine—he can wrap round him those ears in cold weather, and spread them out in warm.

"In fine, God Almighty has bestowed upon every animal such members as He deemed suitable. And thus He has spoken by the mouth of the holy Moses, saying, 'God bestowed an individuality[1] upon every thing, and after that He prescribed their respective courses.'[2] The meaning of which is, that He gave to every one such members as were appropriate, and showed them the path of rectitude.

"What you consider beauty, and boast about, and (when) in your vanity, you consider 'We are the masters, they are the slaves'—this is (all) a mistake. Beauty, in every species, is that which makes (its members) agreeable to their fellows, and through which they show affection to each other; and

[1] *Khilkat*—lit. "creation, form, figure;" or, as here rendered, individuality.

[2] Sales' translation of the Arabic is, "Our Lord is He who giveth all things: He hath created them and directeth them (by His providence)." —*Kurán*, Súrat xx. v. 52.

this is the cause of procreation and propagation of offspring. For the beauty of one species is not agreeable to another species. Every animal fixes its heart only upon a female of its own species, and does not desire the female of any other animal, however much better she may be than its own. In the same way also, men have affection for their own particular species. Those people who are black do not like people of white bodies, and those who are white do not set their hearts upon the black. . . . . Therefore, your beauty is no ground of superiority that you should consider yourselves to excel us.

"And when you say that you have great acuteness of sense, it is also a mistake. Many animals have better understanding and sense than you. Thus there is the camel, who has long legs and a long neck, and whose head contends with the air; but notwithstanding this, he, in dark nights, descries the place on which to set his feet, and passes along roads of which the passage seems impossible, while you require torches and lamps. And the horse hears the tramp of the traveller from afar, and it has often happened that having heard the steps of the adversary, he has aroused his rider, and saved him from his foe. If a person takes an ox or an ass once along any (previously) unseen road, and turns him loose, he escapes from that place, and comes back safe to his own home; he does not at all forget it. But if you have passed along a road several times, still, whenever there is occasion for you to pass along that road (again), you are bewildered and forget it. Sheep and goats give birth in one night to hundreds of young ones, and in the morning proceed to the pasturage; and when they return from thence in the evening, the young ones severally recognise their mothers, and the mothers their young ones. But if one of you remain for some time abroad, and then return home, he forgets mother and sister, father and brother. Then where is the judgment and acuteness of sense of which you have made such great boast?

"If you had any sense at all, you would not boast about those things which God Almighty has given you without any labour or trouble (of your own). For the wise and prudent consider that to be a (ground of) boast which they have acquired by their own industry and labour, as when they master the theological sciences, or acquire great qualifications by their own efforts and exertions. But you have not even one of these things to boast of over us; your claim is without evidence, your animosity without meaning."

CHAPTER IV.

Setting forth the complaint which every Animal brought forward separately against Mankind.

THE King, turning towards the men, said, "You have heard his answer; now say whatever else there remains for you to say." They replied—"There are still many proofs remaining by which our claim is established; these are some of them:—Buying and selling (the animals), feeding and giving (them) drink, putting garments on them, preserving (them) from cold and heat, shutting one's eyes to (their) faults, saving them from the ferocity of wild beasts; tenderly giving (them) medicine when they are sick. These kindnesses[1] we show them out of[2] compassion and mercy. The same practice prevails among all masters, of keeping an eye of compassion and mercy upon their slaves."

The King having heard this, ordered the animal to give him an answer, and he said—"This man maintains that they buy and sell animals, but this practice prevails also among men; thus the inhabitants of Persia, when they gain a victory over Turkey,[3] sell the Turks, and when the Turks prevail over Persia; they deal out the same treatment to the Persians. The inhabitants of India observe the same practice towards the

[1] *Sulúk*—lit. "treatment;" but frequently used, as here, for *kind treatment*.

[2] *Ba-nazr*—with the view or intent.

[3] *Rúm*—Rome, Turkey, Asia Minor.

Sindians, and the Sindians towards the Hindus; the Arabs towards the Turcomans, and the Turcomans towards the Arabs. In fine, whenever one overcomes and gains a victory over the other, he considers the family of his (defeated) foe to be his slaves, and sells them. How can one know for certain who is slave and who is master? These are changes and vicissitudes which, according to the behests of the stars, prevail among men, for so God Almighty says, (Arabic,) 'I make the times to change among men, from one vicissitude to another.' Wise men know this fact.

"And he says that they feed and provide drink for the animals, and in other ways show kind treatment to them; but this does not arise from their compassion and kindness, but rather from fear lest the animals should perish, and injury happen to their property; for thus interruption would happen to their riding, lading, and other advantages."

After that, every animal individually made complaint of their tyranny before the King. The ass said, "When we fall into captivity with men, they lade upon our backs, bricks, stones, iron, wood, and great burdens. With what labour and toil do we get along. They have always got sticks and whips in their hands, and beat us over our buttocks. If the King were to see us at such a time he would feel regret and pity. Where are compassion and kindness to be found among them such as this man has supposed?"

Then the bull said, "When we fall into their bonds, they bind us to the plough, and harness us to mills and oil-presses, put muzzles on our mouths and bandages over our eyes. Holding in their hands whips and sticks, they beat us over our buttocks and faces."

After this the sheep said, "When we fall into their bonds, how many evils do we suffer. To supply their children with milk they take away our little young ones from their mothers, and binding them hand and foot, carry them off to the sham-

bles; never do they give ear to the cries and wails of these injured ones. There, without (giving them) grain or water, they slaughter them, tear off their skins, rip up their bellies, break open their skulls, tear out their livers, carry them to the butchers' shops, and cut them up with knives, stick them on spits, and bake them in ovens. We, seeing all these evils, remain silent and say nothing."

The camel said, "When we become captives in their hands, this is our state. Having put ropes in our noses, the camel-drivers pull them; and then lading very heavy loads upon our backs, they take us in dark nights along hilly and mountainous roads. In short, our backs are galled by the jolting of the saddles, and the soles of our feet wounded by the stones; hungry and thirsty, they drive us wherever their heart desires, and we poor wretches being helpless, submit to them."

The elephant said, "When we become their captives, they put ropes upon our necks, and chains upon our feet; and taking the goad of iron in their hands, they beat us on the right side and on the left, and on the head."

The horse said, "When we are in bondage with them they put bits[1] in our mouths, saddles on our backs, girths upon our loins; and they, wearing their mail and armour, ride us in battle-fields. Hungry and thirsty, our eyes stuffed with dirt and dust, we go into the battle, and (there) we receive sword-cuts on our faces, javelins and arrows in our breasts, and we swim in a sea of blood."

The mule said, "When we become subject in slavery to them, we endure the most astounding hardships. They fasten ropes to our feet, put bridles and bits into our mouths. They do not release us for one instant, so that we may go to our mates and satisfy our natural longings. The grooms and saddle-men put pack-saddles on our backs and ride us.

[1] *Lagám*, bridle, bit, or both together.

Taking sticks and whips in their hands, they beat us over our buttocks and faces, and whatever comes into their mouths, abuse or obscenity, they bawl out. The measure of their folly reaches even to this, that they often utter abuse and employ obscene expressions against themselves, their sisters, and their daughters. . . . . All this abuse is heaped on them and their masters : but it is true they deserve it.

"If the King would consider this ignorance, folly, and obscene talk of theirs, he would perceive that they are filled with the wickedness, vice, ignorance, and stupidity of the whole world. But still they take no heed of these villainies, and never allow the precepts and admonitions of God and the Prophet to enter into their ears, notwithstanding that they themselves read these verses of the Kurán, (Arabic, the meaning of which is,) 'If you desire pardon from God, then do you also pass over the offences of others.'[1] (Arabic, *i.e.*) 'O Muhammad, command the faithful to pardon the sins of unbelievers.'[2] (Arabic, *i.e.*) 'Whatever carnivorous and herbivorous animals and birds walk upon the earth or fly in the air, the condition of all these is like your own.'[3] (Arabic, *i.e.*) 'When you ride upon camels think upon the bounties of God, and say, He is holy who made subject to us an animal like this, over whom we should never have been able to prevail; and we shall return to God.'"[4]

When the mule ceased from the speech, the camel said to the pig, "Do you also tell the oppression which your race has suffered at the hands of men, and set it forth in the presence of so just a King; perhaps he, showing compassion and kindness, will give deliverance from their hands to such of us as are captives, for your species also belongs to the herbivorous class." A sage said, "The pig does not belong to

[1] Kurán, Súrat xxiv. v. 22.
[2] Kurán, Súrat xlv. v. 13.
[3] Kurán, Súrat vi. v. 38.
[4] Lit. "We are returners to God." Kurán, Súrat xliii. v. 12.

the herbivorous but to the carnivorous animals. Dost thou not know that his teeth protrude, and that he also eats carrion?" The other replied, "He is herbivorous, for he has hoofs, and he also eats grass." A third said he is both carnivorous and herbivorous, and is allied to the cattle, in the same way as the camelopard is allied to the bull, camel, and leopard; and he is like the ostrich, in whose form those of the bird and the camel are blended.

The pig said to the camel, "I know nothing about it; what can I say, or of whom shall I complain? There is much variety in their way of treating me. Musulmans consider us deformed and accursed; they deem our figures detestable and our flesh unclean, and they abstain from mentioning us. The Turkish Greeks eat our flesh with avidity; they consider it as holy, and the making sacrifices of it they deem very meritorious. The Jews have great aversion and hatred of us; they abuse and curse us inoffensive animals because they are at enmity with the Nazarenes and Greeks. The Armenians esteem us even as oxen and goats; nay, they even prize us more in consequence of the fatness and thickness of our flesh, and the abundance of our offspring. The Greek physicians employ our fat in many of their remedies; nay, they even put it in their medicines. Herdsmen and grooms keep us in their stables and pastures near to their animals and horses, because by our staying there the horses and animals are preserved from many evils. Enchanters and magicians cover their books and magical instruments with our skins. Saddlers and shoemakers pull out the bristles of our necks and whiskers with great avidity and eagerness, for these are very serviceable to them. We are bewildered, we can say nothing; whom shall we praise, whom shall we blame?"

When the hog had finished saying all this, the ass looked towards the hare, who was standing near the camel, and said

to him, "Do you rehearse in the presence of the King all the tyranny which your species has endured from men. Perhaps the King, taking pity, will grant deliverance from their hands to us captives." The hare said, "We live far away from them; having left off dwelling in their country, we have chosen to take up our abode in valleys and jungles; and through this we are saved from their oppression. But we are terribly troubled by dogs and birds of prey,[1] who render assistance to men, with the object of catching us, and lead them towards us. They make over as captives into the hands of men all the deer, oxen, camels, goats, and herbivorous animals of our fraternity who have taken refuge in the hills."

Then the hare said, "The hunting dogs are excusable in this. They ought to help them, for they also are very fond of eating our flesh, and they do not belong to our species, but on the contrary are carnivorous animals. But the horse belongs to the graminivorous animals, and does not eat our flesh; why should he assist them, unless it be entirely from his stupidity and folly?"

[1] *Shikárí-jánwar*, hunting animals: falcons, hawks, and such like.

CHAPTER V.

Account of the Horse.

WHEN the man heard all these words of the hare, he said, "Enough, be silent; thou hast reproached the horse enough; if thou hadst but known that he is the best of all animals, and that he is obedient to man, thou wouldst not have babbled so stupidly." The King asked the man what the horse's superiority was, and he answered, "Your Majesty, the good qualities and excellences of the horse are numerous. His form is good, every limb is appropriate, his appearance is handsome, his instincts sound, his colour is fine, he excels in intelligence, he is swift in running, he is obedient to his rider, for he quickly turns right or left, forwards or backwards, or wherever his rider may direct him. He does not flinch from galloping, and he is so well trained that whilst his rider is seated on his back, he neither stales nor dungs; and if his tail ever gets wet in mud or water, he does not shake it, lest his rider should be sprinkled. His strength is like an elephant's, for he trots along carrying his rider with his helmet, mail and armour, as well as his own saddle, bridle, and armour, altogether a load of five hundred maunds.[1] He is so patient and enduring that on the battle-field he receives wounds from spears and arrows in his breast and in his vitals, and yet remains quiet. His speed is such that the wind cannot overtake the dust of his heels. In his

[1] Some read "seers," which is nearer, though also above the mark.

proud walk he is like a stately bull, his jumping is like a leopard's. If his rider lays a wager, then he runs quickly, and brings his rider in first. In whom except the horse are all these merits to be found?"

The hare said, "With all these merits there is also one great fault under which all these merits are hidden." The King asked what it was, and told him to explain. The hare said, "He is very stupid and ignorant, and does not know friend from foe. If he passes under the thighs of an enemy, he becomes submissive to him; and in the battle-field he will, at the direction of this enemy, his new master, charge and attack the man in whose house he was born, and by whom he has been nourished all his days. This trait of his is like the nature of the sword, but that is inanimate, and is unable to distinguish between friend and foe; just as it cuts its enemy and opponent, so also when it falls upon the neck of its owner or maker, it severs his head from his body without hesitation, and knows no difference between friends and strangers.

"The same trait of character is found in men, who war against their parents, brothers, sisters, and relations, and bring into operation all kinds of tricks and stratagems. That treatment which ought to be practised against enemies they employ against their friends. In infancy they drink the milk of their parents, and are nourished in their bosoms, but in early manhood they become their enemies. In the same way they drink the milk of animals, and are benefited by making garments of their skin and hair, but after all they slaughter those same animals, strip off their skins, rip up their bellies, and make them taste the flavour of fire.* In their barbarity and cruelty they altogether forget the obligations and benefits received from them."

When the hare ceased from his censure of the man and horse, the ass said to him, "Enough; so great condemnation

is not seemly. What person is that whom God Almighty has blessed with ever so many virtues and favours, and yet has not debarred him from some one favour which exceeds them all? Or who is the person that He has debarred from all these blessings, and upon whom He has not bestowed some one blessing which He has given to no other? There is no one in the world on whom all talents and blessings are bestowed. The bounties of the great disinterested Giver are not confined to any one species. His mercy is over all His works, but to one much, to another little. To one He has granted the rank of lordship, but on that same one also He has affixed the stigma of subjection. What dignity He has bestowed on the sun and moon—light, conspicuity, greatness, altitude—all these excellences and distinctions He has bestowed upon them, to such a degree, indeed, that some people, in their ignorance, have deemed them gods. Still He has not preserved them from the infirmity of eclipses, in order that this might be conclusive to men of intelligence; for if they were gods they would never become dark nor wane. In the same way He has given light and brightness to all the stars; but at the same time He has also made this provision, that they are lost in the effulgence of the sun, and that all day and night they remain in revolution, so that the marks of the creature may be manifest in them. The condition of the Jins, men, and angels, is just the same; for if any one of them possesses very great talents, there is still some little defect. Perfection belongs to God only, to no other."

When the ass finished this speech, the bull said, "When God has imparted to some one person great blessings which He has given to no other, it behoves that person to show his gratitude for them—that is, he ought to let others share in those blessings. Thus God Almighty has given light to the sun, and it by its light carries comfort to all creation, and

does not make an obligation of it to any one. So also the moon and all the stars, each in their respective degrees, diffuse light over the world, and hold it no obligation upon any one. The same duty is incumbent on men, for God Almighty has conferred many blessings upon them, which they should impart to the animals, and make no favour thereof."

When the bull finished speaking, all the animals gnashed their teeth, wept, and began to say, "O just King, have mercy on us, and grant us deliverance from the tyranny of these oppressors!" When the King heard this, he looked towards all the doctors and sages of the Jins who were present, and asked if they had heard the statement made by the animals of the tyranny, cruelty, and violence of men. They replied, "We have heard, and it is all true. We see it by night and by day. Their tyranny is not hidden from any intelligent or sensible person. For the same reason the Jins also have left their (the men's) country, and have fled into the woods and wilds, and have hidden themselves in hills, mountains, and rivers. Through their bad conduct and evil character the Jins have entirely given up visiting inhabited places. But with all this even we get no deliverance from their malignity. So suspicious and mistrustful are they of us, that if any child, woman, or man is stupid, foolish, or sick, they say directly that the evil eye, or shadow of a Jin, has fallen on him. They have always got mistrust in their hearts, and are praying for protection against the malice of the Jins. But still no one has ever seen a Jin kill a man, or wound him, rob him of his clothes or commit a theft, break into any one's house, pick pockets, tear sleeves, break open the lock of any one's shop, slay a traveller, rebel against a king, plunder any one, or make any one captive. On the other hand, all these habits are to be found among them, and they remain intent upon one or other of them night and day.

Besides this, they never show remorse, nor do they watch against their faults."

When he had done speaking, the mace-bearer cried aloud, "Gentlemen, it is now evening. The Court has risen; you are dismissed. Go to your homes, and attend again to-morrow morning."

CHAPTER VI.

Consultation between the King and the Wazír.

WHEN the King arose from his assembly, he spoke to Bedár, his wazír, in private, saying, "You have heard all the statements and rejoinders of the men and the animals; what advice have you now to offer? How ought the matter to be settled? What course seems best in your opinion?" The wazír was a very wise and prudent man. After making his obeisance, and invoking blessings, he proceeded to say: "It seems to me preferable that the King should call to his presence all the judges, lawyers, and sages of the Jins, and consult with them about the case. The quarrel is a serious one, and it is not clear to which side the right inclines. In such matters consultation is necessary, for in the counsels of three or four some plan is decided upon. Wise men and far-seeing men should be careful never to enter upon such difficult matters without advice and counsel."

In accordance with this speech, the King gave orders that all the chiefs and nobles of the Jins should attend. So they all assembled according to the following specification:— Judges of the race of Jupiter, lawyers of the race of Venus, wise men of the children of Bírán, sages of the race of Lukmán, experienced persons of the children of Hámán, intelligent persons of the children of Kaiwán, and persons of common sense of the children of Bahrám. The king addressed them, saying, "These men and beasts have come

complaining to us, and have taken refuge in our country. The animals all complain of the tyranny and violence of men. Now do you advise me what ought to be done with them, and how their business should be decided."

A learned sage of the race of Venus who was present, said, "In my opinion the proper course is for the animals to write out a statement of their circumstances, and of the oppression they have endured at the hands of men, and to take a legal opinion thereon from the learned. If any means of deliverance can be settled for them, the judges and lawyers will give a decree whether the men are to sell them, set them free, or show some kindness and mitigation of their harsh treatment. If the men do not obey this decision of the judges, and the animals flee from their tyranny, then it will be no fault or sin of theirs."

When the King heard this, he asked them what they had to say to it. They all replied that it was an exceedingly good proposition, and suitable for the occasion. But the *Sáhib-i 'azímat*[1] did not approve of it, and observed, "If these men agree to sell the animals, who will pay the price of them?" The lawyer said, "The King." Upon this, he asked from whence the King could get so much money. The lawyer said it would be paid from the public treasury. The *Sáhib-i 'azímat* then said, "Is there so much wealth in the public treasury as to suffice for the price of them? Some men, too, may refuse to sell them. They have great need of the animals, and do not care for the price of them. Thus there are kings and ministers and many gentlemen who cannot move about without an equipage. They will never consent to sell them, and will oppose this decree."

The King then asked him what seemed good in his opinion,

[1] A resolute or practical person. I have retained the original title, because it is difficult to find an equivalent word sufficiently definite, without using the word *man*, while the bearer of the name is a *Jin*.

and he said, "It seems to me advisable that the King should direct all the animals to act in concert, so that in one and the same night they might flee from captivity, and go far from the dominions of men—just as deer, hog-deer, and many other harmless and rapacious beasts have left their dominions and have fled. In the morning, when the men do not find them, on whom will they lade their goods, and on whom will they ride? Being helpless from their being so far away, they will not be able to go after them, so they will sit down in silence. In this way the deliverance of the animals will be effected."

The King approved of this proposition, and asked them all for their opinion upon it. There was present a wise man of the descendants of Lukmán, and he said—"This proposition is not at all a good one, and this course is very much opposed to sense. It is by no means possible, because many of the animals are fastened up in durance all night, the doors of their prisons are closed, and sentinels are placed on guard: how can they all run away?"

The *Sáhib-i'aztmat* said, "Let the King give his commands for all the Jins to go this night to open the doors of the prison-houses, to untie the heel-ropes of the animals, to make prisoners of all the guards, and not to release them until all those (animals) are far away from their territory. There will be very great merit to the King in doing this. Feeling pity for the condition of those (animals), I have offered my sentiments by way of advice to his Majesty. If, with benevolent intentions, the King shall resolve upon this work of kindness, the Lord Almighty will render him aid and assistance. Gratitude for the favours of God is shown in giving help and deliverance to the oppressed. People say that it is written in the books of several prophets that God Almighty says—'O king, I have not made thee ruler over the face of the earth in order that thou mayest amass wealth and devote thyself to the greed and lusts of this world, but rather that thou shouldst give redress to the op-

pressed, for I indeed avenge them, even though they be infidels.'"

The King again asked them all what they had to say to it. They all approved, and said it was very proper. But a certain Kaiwáni sage was not satisfied with it, and after offering his blessings and reverences, he represented that it was a very difficult matter, and could not in any way be accomplished; must be attended with many evils and dangers which afterwards will in no way be capable of rectification.

The King asked him what he had to fear in the matter, and told him to explain so that he himself also might know. He said, "Your Majesty, he who proposed this way of deliverance for the animals made a great mistake. When the men rise in the morning they will not find the beasts, and will become apprised of their flight. They will then think for a certainty that it is not the work of any man, and that it cannot have been effected by any scheme of the animals, but must rather be attributed to the cunning and trickery of the Jins." The King said, "That is true—there is no doubt about it; they will suspect us."

The sage continued, "Asylum of the world! when the animals have escaped from their hands, and the services rendered are interrupted, then the men will be very sorrowful and anxious, and will become enemies of the Jins. From of old, indeed, they have been our foes, but now more than ever they will show their malice and animosity." The sages observed that he indeed must be a wise man who, making peace between the enemies, would preserve his Majesty from their animosity. All the Jins, when they heard this, said he spoke the truth.

After that another sage enquired, "Why should we fear their enmity, for it will not avail against us. Our bodies are fiery, and are very subtil and light, so that we fly up to the sky—but the bodies of men are of dirt; they remain below, and

cannot ascend. We wander and look about among them without ceremony, but they cannot see us; so what have we to fear?"

The Kaiwánf sage answered him saying, "Alas! thou dost not know anything about it. Although men are earthy, still they have in them celestial souls and angelic spirits, through which they hold the pre-eminence over us; and besides, they are acquainted with many wiles and stratagems. In ages past there have been many battles between men and the Jins, the hearing of which should be a warning to us." The King desired the sage to inform him of those matters, and how the truth stood, so that he also might understand it. The sage replied that a natural hatred and an innate animosity between men and the Jins had come down from of old time, the narration of which would be very prolix. But the King ordered him to recount a little of it from the beginning, so far as could be recounted.

CHAPTER VII.

The Dissensions of the Men and the Jins.

IN obedience to the orders of the King, the sage thus set forth the facts of the (matter) :—

In the earliest age, before God had created Adam, the Jins were dwelling over the whole face of the earth—wood, field, and water were all under their rule. When many days had passed, prophecy and law, religion and dominion, and numerous blessings were received. But they began to exhibit disobedience and error—they heeded not the testaments and precepts of the prophets, and set wickedness on foot over all the face of the earth. Through their tyranny, the earth, and all the dwellers on the earth, went complaining to the court of God, and began to make their plaints and lamentations.

When another age had passed, and their animosity and tyranny day by day increased, then God Almighty sent an army of angels on to the earth. They accordingly came here, and having beaten the Jins, expelled them, making many of them prisoners and captives. They then began to live upon the earth. It so happened that 'Azázíl, the accursed devil by whom the patriarchs Adam and Eve were deceived, was among those captives. His age was but little, and he knew nothing. He was nurtured among those angels, and he adopted all their rules and customs. When he had acquired their science, and had come to maturity, he was made head and chief of the tribe, and used to issue his edicts of command and prohibition.

When yet another age after this had passed, God Almighty said to the angels who were dwelling on the earth—"I will make one, who is not one of you, ruler of the earth, and I will call you up to heaven." The angels, who had been living here for a long period, through having to depart, deemed this a most disagreeable command, and thus replied to God—"Will our Lord create a person who will work evil and bloodshed upon the earth, as the Jins were doing, whilst we praise Thee, and consider Thee holy."[1] God Almighty said, "That advantage which I know of, you know nothing about,[2] and I have sworn an oath to myself of not keeping any angel, Jin, or animal upon the earth after Adam and his offspring."

In fine, when God, having created Adam, breathed a soul into his body, and when from him he formed Eve, he commanded all the angels to meet and pay him homage. In obedience to the divine command, they paid homage, and became subject to Adam. But 'Azázíl did not bow down; through his obstinacy and envy he was opposed to the commands of God. He reflected, saying, "Formerly I was chief and master; shall I now become his subject?" So, through envy and malice he became the enemy of Adam.

God Almighty then directed the angels to bring Adam into the garden of Eden. When Adam came into paradise a command was given by the divine Majesty (Arabic verse, of which the meaning is)—"O Adam, do you dwell with your wife in this garden, and eat at your pleasure whatever your heart desires, only do not go near this tree, for if you do go near it, you will be a sinner."[3] This paradise, which God Almighty bestowed upon the patriarch Adam for a dwelling-place, is a garden towards the East, on the Ruby mountain. No one has the strength to ascend it. The land of that place is good, the air temperate, the days of spring are there perpetual;

[1] Korán, Súrat ii. v. 28.

[2] Ibid.

[3] Kurán, Súrat ii. v. 33.

many streams flow there; the trees are very green, fruits in abundance ripen, and all kinds of flowers bloom. The animals there do not hurt any one, and beautiful birds of sweet song, and of all kinds, sit upon the branches, and keep up a continual warbling.

Adam and Eve went there and began to live in comfort. The hair of their heads was very long, and hung down to their feet. The whole of their bodies was covered with hair, and hence their beauty and loveliness were very great. Among the flower-beds upon the banks of the streams they used to stroll about at their pleasure, eating all kinds of fruits, and drinking water from the streams. Everything was attainable without toil or labour. Ploughing, cultivating, grinding, baking, spinning, weaving clothes, and washing, not one of these troubles was known to them, in the way as at the present time their descendants are involved in these evils. Just as other animals were living there, in the same way did these two pass their days in full security and comfort. There was no sorrow. The Lord Almighty made known to Adam the names of all the plants and animals which were there. When the angels were asked their names, they did not know, but being confounded, held their peace. When Adam was asked, he instantly told the names of all, and set forth the uses and defects of every one. When the angels saw this fact, they all became subject, and knew Adam to be better than themselves.

When 'Azázíl saw this dignity of Adam, his malice and envy still more increased, and he meditated how he might in some way by fraud and trickery ruin him. So one day pretending to be a friendly counsellor, he went to them and said, "God Almighty has bestowed upon you the great distinction of eloquence and speech, a blessing which he has never yet given to any one. If you eat a little from this tree, then your knowledge and excellence will be greatly increased, and you will live here for ever in perfect ease and comfort; death will

never come, and you will always enjoy happiness." In that hour when that accursed one, having sworn an oath, said, "I advise you well,"[1] they fell into his snare. With greediness they transgressed and ate of that tree of which God Almighty had forbidden them to eat. The celestial garments which they were wearing instantly fell off from their bodies. Taking leaves of trees, they began to cover their persons. The long hair upon their heads also fell off, and they became naked. Through the heat of the sun their complexion changed and became black. In fine, they were ruined.

When the animals saw them in this plight, they felt an aversion for their persons, and fled in disgust. They fell into a most abject condition. The angels then received an order to expel them from paradise, and cast them down from the mountain. The angels placed them in a spot where there were no fruits nor leaves at all. Somehow or other they came upon the earth, and for a long time they wept incessantly in grief and sorrow, and were greatly ashamed of their conduct. When a long period had been passed in this sorrow and remorse, God Almighty took compassion on them, and, accepting their repentance, forgave their sin. He sent an angel down to the earth, who came here and taught them to dig the earth, to plough and sow, to reap, grind, make leaven and bake bread, to weave clothes, and to sew and make garments.

When their descendants became numerous the Jins also came and associated with them, and they taught them to plant trees, build houses, and (to practise) many useful arts. Friendships sprung up between them, and for a long time they thus passed their lives. But whenever mention was made of the fraud and treachery of the accursed devil, every man felt a misgiving of malice and envy on the part of the Jins. When Cain murdered Abel, a suspicion sprung up

[1] Kurán, Súrat vii. v. 20.

among the children of the latter that the Jins had incited him. Hence their enmity and animosity against the Jins increased still more, and in their hatred they practised and were always intent upon magic, incantations, imprecations, charms, shutting up in bottles, and many other black arts[1] by which annoyance might come to the Jins.

When God Almighty sent the prophet Enoch, he came here, and having made peace between men and Jins, he showed to all of them the way of peace. The Jins came into the territories of the men, and associating with them, they dwelt together. In this way matters went on well, up to the second deluge, and even after that, until the time of the patriarch Abraham, the friend of God. When Nimrod cast Abraham into the fire, then the suspicion sprung up in the minds of men that the Jins had taught Nimrod to make the sling. And when Joseph's brethren put him into the pit they thought that this also was attributable to the guile of the Jins. When the prophet Moses came into the world he also caused peace to be made between them, and many Jins became followers of his religion.

When Solomon, son of David, was made king of the whole world by Almighty God, and superiority over all the kings of the earth was given to him, all the Jins and men became his subjects. Then the Jins in a boasting way said that Solomon had gained his empire with their assistance, for if the Jins had not helped him, he would have been just like other kings. They were always making pretensions to a knowledge of the mysteries (of fate), and were exciting apprehensions among men. When his highness Solomon died, the Jins had no knowledge thereof, they were all in perplexity, asking what had become of Solomon. The men then felt sure that if the Jins were seers, they would not have been so bewildered.

[1] *'Amal.* This obvious meaning is not given in the Dictionaries.

When the intelligence about Bilkís (Queen of Sheba) reached Solomon, by the mouth of the hoopoe, he inquired of every one if there were any such person as would bring the throne of Bilkís before her arrival. A Jin, whose name was Astús, son of Aiwán, vauntingly said that he would bring it so quickly that his Majesty should not be able to rise from his place (before it was done). Solomon said that he wanted it done more quickly. Ásaf, son of Barkhiyá, who knew the name of power, said that he would bring it in one instant. And verily he brought it. When Solomon saw the throne, he was amazed, and paid adoration to God. It now became manifest to the Jins that men held the superiority over them. Ashamed and downcast, they turned away, and all the men followed them hooting. Being greatly degraded, the Jins fled, and became rebellious. Solomon sent an army after them to capture them. He taught many occult arts for making them prisoners, and gave instructions as to the way of shutting the Jins up in bottles. Indeed, he wrote a book on those mystic practices, which became public after his death.

When the Lord Jesus came into the world, and offered to all the Jins and men the invitation to Islám, he taught to every one the way of salvation, and showed the way to heaven and the mode of obtaining association with the angels. Many Jins then came into his religion, and becoming devout and temperate, they began to go to heaven. Hearing the intelligence of heaven, they came down here (to the earth), and made it known to the magicians.

When the Almighty created the last of the prophets, the Jins were prevented from going to heaven. They said that (Arabic) they "did not know whether that calamity had befallen them for the good of the dwellers on the earth, or whether God desired to provide a way of salvation for those (terrestrial beings)."[1] Many Jins approved the Muhammadan

[1] Kurán, Súrat lxxii. v. 10.

religion, and became Musulmáns; so between them and the Musulmáns peace continues up to the present time.

When the doctor had finished speaking all this, he again said, "Oh Jins, do not annoy them, and make no disturbance among yourselves. In vain you exhibit your old hatred; the end of it will not be pleasant. This hatred is fire from a flint; when it makes its appearance it sets a world on fire. May God keep (you) in his protection. When they showed their enmity against us, and prevailed over us, what misery and ignominy followed."

When they all had heard this wonderful story, each one bowed his head and became pensive. The King then asked this doctor, "What seems to you advisable? All these have come complaining to my residence, and have taken refuge with me. How can I settle their quarrel, and send them away satisfied from my country." The doctor replied, "The proper course will be found out after (careful) consideration; nothing can be done by rashness. It seems to me advisable that the King should sit to-morrow morning in public court, and calling them all forward, should hear their evidence and arguments. After that he must give his decree in accordance with what seems to him right and suitable for the occasion."

The *Sáhib-i 'aztmat* said, "The men are very fluent and eloquent, but the animals are deficient in that respect; they cannot say anything. If they are beaten by the plausibility of the men, and cannot answer, will you then surrender them into the charge of men, so that they may be kept for ever subject to annoyance and torture?" The doctor replied, "They are in bondage, and must be resigned and quiet. Time does not always pass in the same way. God will at length give them deliverance, as he granted deliverance from the torments of Pharaoh to the children of Israel, from the tyranny of Nebuchadnezzar to the children of David, to the tribe of Himyar from the torments of the tribe of Tubbá, to

the race of the Sassanians and the race of 'Adnán from the tyranny of the Greeks and the family of Ardashír. Fortune does not proceed in one uniform way with any one; like the revolution of the sphere, it turns perpetually over this world of created beings in accordance with the divine commands—once in a thousand years, or in twelve thousand years, or in thirty-six thousand years, or in three hundred and sixty thousand years, or in one day, which may be equal to fifty-five thousand years, it changes once. True it is that the magic of this variable fortune never keeps anybody in one state.

CHAPTER VIII.

Consultation of the Men.

HERE the King was consulting in private with his wazír, ministers, and nobles; there also the men, seventy individuals, inhabitants of different cities, assembled in their own house, and held deliberations together. Each one said what came into his mind. One of them said, "You have all heard the discussion which has passed to-day between us and our slaves, and the dispute is not yet settled. Have you found out at all what the King has decided in our regard?" All said, "How should we know? Still, this much we know, that the King is much perplexed about the matter, and probably will not come out to-morrow." Another said, "I have found out that he will hold a consultation in private with his wazír to-morrow about our case." Another said, "He will assemble the doctors and learned men, and will take counsel."

One of them said, "We do not know what advice the doctors will give about our rights; but this we know, that the King is inclined towards us, and has a good opinion of us." Another said, "The minister is to be feared. I hope he will not turn against us, and do injury to our rights." Another said, "This is an easy matter. Give the wazír some presents, and bring him over to our side. Still there is one danger." They all inquired what that was; and he replied that there was great fear about the opinion of the judges and lawyers.

They said, "This is also an easy matter. Give them likewise some bribes, and satisfy them. Then, in accordance with our desires, they will invent some legal quibble, and give their opinion. But the *Sáhib-i 'azímat* is wise and honest. He will not show partiality to any one. In the event of the King consulting him, it is to be feared lest he should exert himself with the King on behalf of our slaves, and deliver them out of our hands."

Another said, "You speak the truth; but if the King consults with the doctors, their opinions will differ. One will speak in opposition to another, and nothing will be decided." Another observed, "If the King consults the judges and lawyers, what will they say about our rights?" The other replied, "The opinion of the learned cannot fail of falling under one of these three categories: either they will decide that we must set the animals free, or that we must sell them and accept a price for them, or that we must show some alleviation and kindness to them. These are the only three courses provided for in the law." One said, "If the King consults with the wazír, we do not know what advice he will give." Another replied, "I know. He will say, 'These animals have come and taken refuge in our country; they are oppressed, and it is incumbent on the King to assist them, because kings are called the vicegerents of God, and the Lord Almighty has given them rule over the earth, to dispense justice and equity to their subjects, and to give assistance and succour to the weak; to drive oppressors from their dominions, and to enforce the commands of the law among the people. They will be examined about these matters in the day of judgment.'"

One said, "If the King speaks to the judge about deciding our case, then the judge will give one of three decrees. What must then be done?" They all said, "A judge is the deputy of the prophet, and the guardian of religion. In no

way can we disregard his decision." One said, "If the judge decrees that we are to release and set free the animals, what will you do?" Then another one said, "We will reply that we are their hereditary masters, and they have come down to us in bondage from the times of our ancestors. The choice is ours. If we like, we can release and set them free; and if we like, we can refuse to release them."

Another observed, "What if the judge directs us to prove that they are our hereditary slaves by some legal document, or by witnesses?" One answered him, saying, "We will bring forward our friends, who are just, and tender them as witnesses." He replied, "The judge may say that the testimony of men is not trustworthy, because they are all enemies of the animals, and the evidence of enemies is not attended to in the law. Or he may ask where the deed of sale and contract is, and tell us to produce it if we are honest. What device can then be adopted?"

When they heard this, they were all silent, and gave no reply. At length an Arab said, "We will reply that we had the legal documents, but that they were all lost in the storm. And if the judge directs us to swear that they are our own slaves, then we will object that the oath ought to be taken by the defendants, but we are the plaintiffs." Then one said, "If the judge takes an oath from the animals, and they swear that they are not our slaves, what course must we then pursue?" Another replied, "We will say that the animals have sworn falsely, and that we have many proofs which substantiate our claim."

A person asked, "If the judge decrees that we are to sell them, and accept the price, what will you then do?" Then those who were inhabitants of the settled country said, "We will sell them, and take the money." But those who were dwellers in the woods and wastes, the Arabs, Turks, and the

like, said, "This must not be. If we act upon it we shall perish. Do not mention it." Those who were disposed to sell asked what harm there was in it.

In answer to this they replied, "If we sell the animals we shall suffer great inconvenience. Drinking their milk, eating their flesh, making garments of their skin and hair, the application of them to other uses besides—all these advantages will be lost. Death is preferable to a life like this. Similar inconvenience will also befall the inhabitants of the settled country; for they also have great need of these animals. Never entertain the proposition of selling them, or setting them free; nay, do not even let the idea of it enter into your minds. If you are content to give them relief, and to show kindness to them, there is no objection to your doing so, for these animals are living beings; they have flesh and skin like you and we have; and by troubling them further, torture will fall upon them. You have not worked so much righteousness as that this reward should accrue to you in consequence, and that God should have made these animals your subjects. Nor have they committed any such great crime as that God should have inflicted this punishment because of it, and that they should have been subjected to this suffering. He is Master. Whatever He wishes He does, and no one can evade His commands."

CHAPTER IX.

Consultation of the Animals.

WHEN the King arose from his council, and all were dismissed, they went to their several homes. The beasts having also assembled, began to advise and take counsel together. One of them said, "You have heard all the disputation which has gone on to-day between us and the men, and the contention is not yet settled. Now, what seems to you advisable?" One of them replied, "We will go in the morning and weep before the King, and complain of the tyranny of the men. Perhaps his Majesty may take compassion upon us, and release us from bondage. To-day, indeed, he has been somewhat kind to us; but it is not right in a king to give a decree without hearing proof and argument, and proof and arguments are made effective by eloquence of statement and fluency of language. Thus the Prophet has said, (Arabic, which signifies) 'When you quarrel and come to me, and one (man) is more clever with his proofs and arguments than the other, I decide in his favour. Therefore, if unwittingly the right of one should fall to the other, he ought not to take it. If he does take it, I will appoint hell-fire for him.' The men, indeed, possess greater eloquence and fluency of language than we do, and so we are afraid that we shall be discomfited in our evidence and arguments by their plausibility, and that they will prevail over us. What in your opinion is the best plan? Careful

consideration must be given to this point. If we all assemble, and reflect and consider, then some good plan will turn up."

An individual said, "In my opinion the best course is for us to send messengers to all animals to represent our position, and tell them (all), so that they may despatch their representatives and orators to us, who will then all come here, and act as our supporters. For in every species there is a talent, a wisdom, and an eloquence which no other possesses. When many friends and helpers shall assemble, some means of deliverance and safety will be found. Help also comes from God. He aids whomsoever He will." All the animals said, "Enough; this is the right course." Accordingly six messengers, very trustworthy, were chosen to be sent in every direction: one of them for the wild beasts; the second for the birds; the third for the birds of prey; the fourth for the insects, such as the earthworm, the scarlet fly, &c.; the fifth for the reptiles, such as maggots, ants, snakes, scorpions, &c.; the sixth for the aquatic animals. These having been appointed, were sent in every direction.

CHAPTER X.

On the matters of the First Messenger.

WHEN the first messenger went to the king of the wild beasts, *Abú-l Háris—i.e.* to the lion—he said, "A dispute is going on between men and beasts in the presence of the King of the Jins. The beasts have sent messengers to all animals, calling upon them to come and render them assistance. They have sent me also to wait upon you. Deign to send a general with your army along with me, that he may go there and become co-partner with his fellows; and when his turn shall come, let him contend with the men." The king asked the messenger what claim the men were setting up against the beasts, and he replied, "They maintain, 'all beasts are our slaves and we are their masters.'"

The lion inquired, "What thing do the men boast of? If they boast about vigour, strength, courage, valour, onslaught, leaping, jumping, clutching,[1] fighting, close combat, or in fact any one of these, then I will instantly despatch my army that it may go there, and in one onslaught scatter and disperse them." The messenger said, "They do indeed boast about many of these qualities, and besides this they are acquainted with many practices and arts, frauds and stratagems, and they know how to make shields and swords, spears and javelins, daggers and knives, arrows and bows, and many (other) weapons. Having regard to the claws and teeth of wild beasts, they cover their bodies with armour, mail,

[1] *Changul-márná*—"striking with claws."

double armour, felt and helmets, so that the claws and teeth of the beasts may never take effect upon their bodies. They practise many wiles and stratagems in order to catch the savage and other wild animals. They make nets and snares, and digging ditches, pits, and holes, they cover the mouths lightly with dirt and grass; when the animals unwittingly walk upon them, they fall in, and then it is impossible for them to get out. But before the King of the Jins there is no mention of these characteristics; there they bring forward proofs and arguments for eloquence of statement, activity of tongue, and superiority of intellect and judgment, (in fine), for all these things."

When the king heard (this) from the mouth of the messenger, after pondering for an hour, he gave his orders, saying, "Yes, let all the wild beasts of my army come." In accordance with this command, many varieties of wild beasts—lions, wolves, different sorts of monkeys, weasels, and, in fine, carnivorous and lacerating [1] animals of every sort and kind—came to wait upon him. The king related to them everything which he had heard from the tongue of the messenger, and said, "Who [2] is there among you who will go there and be the coadjutor of the animals? Whenever any one proceeds thither and prevails with evidence and reasoning, then whatsoever he shall desire of me I will grant, and I will confer greatness upon him."

When the wild beasts heard this they meditated in thought for an hour, as to whether any one was fit for the business or not. The leopard, who was minister, then said to the king, "Thou art our king and chief, and we are your dependants and subjects. It behoves the king that in every matter he should consult carefully and deliberately with the wise, and then issue his orders. And it behoves the subjects that they should listen to the orders of the king with the ear of

[1] *Changul-márne-hára*—lit. "claw-strikers."
[2] Lit. "Who is such a one?"

their hearts, and in every point should show obedience to him. Because the king stands in the exalted position of the head and the subjects in the places of the limbs (of the animal frame). When the king and the subjects each keep to their respective positions and courses, all affairs are adjusted, and due order prevails in the kingdom."

The king asked the leopard what sort of qualities those are which are meet for the king and for the subject, and told him to detail them. The leopard said, "It behoves a king to be just, brave, and wise; in every transaction he should carefully deliberate; he should show kindness and affection to his subjects, just as parents show affection and kindness to their offspring; (and) he should occupy himself in whatever may be for the welfare and comfort of his subjects. And it is incumbent on the subject that in every way he should be ready in obedience, service, and devotion to the king; and whatever skill and art he may possess he should make known to the king, and inform him of its defects and merits; the duties of his service he should discharge in a befitting manner; and, making his wants known to the king, he should seek from him aid and assistance."

The lion said, "You speak truly; but now, what advice do you give in this matter?" The leopard said, "May the star of prosperity ever continue bright and resplendent, and may the king be always victorious and triumphant. If there be any need there of strength and vigour, courage and ambition, then deign to give me permission that I may go there and effectually provide for it." The king said, "For these matters there is indeed no one there." The ounce said, "If there be any need there of leaping, jumping, keeping and seizing; then I am bail for it." The wolf said, "If there be any need there of attacking, plundering, and devastating, I will provide for it." The fox said, "If there be any need there of craft and trickery, I am the one for it." The weasel

said, "If there be any use there for ferreting, stealing, and keeping concealed, I am bail for it." The monkey said, "If there be any need there of dancing, jumping, and mimicry, I am the one for it." The cat said, "If there be any need there of flattery, fawning, and begging, I will provide for it." The dog said, "If there be any need there of watching, barking, and tail-wagging, I am the one for it." The rat said, "If there be need there of burning, kindling, and damaging, I am ready for it."

The king said, "There is no one there for these requirements." Afterwards turning towards the leopard, he said, "All these qualifications which these animals have mentioned are necessary for the armies of the kings and nobles of men; and they indeed are fit for these matters, because although in outward appearance their shapes and figures are like unto those of the angels, still their dispositions are like unto those of wild beasts and brutes; but of such of them as are learned theologians, and discreet, the morals and virtues are like those of the angels. Who, then, is the one to send that he may go there and contend on the side of the animals?"

The leopard said, "It is true; but now the learned and the theologians among men, having cast off this course which they call 'angelic morality,' have adopted devilish dispositions. Night and day they continue in strife and contention, and in slandering and maligning each other. In the same way rulers and kings also having turned aside from the practice of justice and equity, have chosen the way of tyranny and oppression." The king said, "You speak truly; still it is necessary that the king's messenger should be virtuous and noble; from his duty he should not deviate. Then who is the one whom we ought to send, in whom all the qualifications of a messenger may be found? Is there any one in this assembly who may be worthy to go there?"

CHAPTER XI.

Delineation of a Messenger.

THE leopard inquired of the lion what sort of qualifications are requisite in a messenger? The king said, "It is necessary that a messenger should be a wise man[1] and a good speaker. He should forget nothing that he hears, but retain it carefully in memory. He should not tell the secret of his heart to any one. The duties of his trust and covenant he should fulfil as they ought to be fulfilled. He should not be a great talker, nor upon any matter should he go too far for his own side. What has been told him, that alone should he speak. He should strive and exhibit devotion for whatever may turn to the welfare of his principal.[2] If the opposite side should offer him any bribe,[3] he should not be such a person that, from desire for it, he should waver from the course of trustworthiness and righteousness, and fall headlong into the pit of treachery and perdition. If in a strange city he should in any way find gratification, he should not remain there for the sake of it, but he should return (home) quickly, and communicate to his lord whatever he may have seen or heard. He should render to his master whatever the responsibilities of counsel-giving and trustiness require. He should not for fear of anything

[1] The writer here forgets his apologue. [2] Lit.—"sender."
[3] This signification of *tama* and *tama dena* is not in the dictionaries.

fail a jot in the duties of a messenger, because it is incumbent upon a messenger to deliver all his message."

After this he said to the leopard, "In your opinion is there any one in this assemblage who may possess ability for this business?" The leopard said, "There is no one better fitted for this work than the brother of Kalíla and Damna."[1] The lion said to the jackal, "You have heard what the leopard has declared in respect of you, what do you say to it?" The jackal said, "The leopard speaks the truth; may God give him a good reward, and bring him to the object of his hopes." The king said, "If you go there and contend on the side of your fellows, when you return you shall be advanced in dignity and shall receive reward." The jackal said, "I am the obedient servant of the king, still there are many foes of my species there—what plan can I devise against this?" The king inquired who they were. The jackal said, "Dogs have an inveterate animosity against me. Is not the king aware that they are very friendly and familiar with men, and assist them in catching wild beasts?"

The king said, "What is the reason that they have become so attached to men, and make attacks upon wild beasts? Why, having left their own fellows, have they become the coadjutors of a different species?" No one knew anything about this matter except the bear, and he said, "I know the reason of this." The king directed him to state it. The bear said, "The dogs have struck up a friendship with men in consequence of a similarity of disposition and affinity of taste, and besides this, they get many nice things to eat and drink there. And in their natures there is greediness and avarice and evil inclinations, like as in men—this is a stronger reason for their intimacy. And the wild beasts abstain from these vices. The reason of this is, that dogs eat flesh, raw and cooked, lawful and unlawful, fresh or dried, salted or un-

[1] Kalíla and Damna were two crafty jackals celebrated in story.

salted, good or bad, just as they get it, and besides they devour fruits, vegetables, bread, pulse, milk, curds, sour or sweet butter, oil, honey, sweetmeats, parched grain, and all the various sorts of human food—they leave nothing. But the wild beasts do not eat these things, or rather, they do not even notice them. And the greediness and avarice of dogs reach to such a pitch that it is impossible for them to allow any animal to enter a village, so that he may come and get something to eat. If ever a fox or jackal enter a village suddenly at night to steal a fowl, or rat, or cat, or a carcase of carrion, or a morsel of bread, with what violence do the dogs bark, and attacking (the intruder), at length drive him away. Through this avidity and greed how abject and vile they are! If they see a piece of bread or anything else to eat in the hand of any man, woman, or child, with what avidity do they wag their tails and shake their heads! If he in pity throws down a little morsel before them, how quickly do they run and pick it up, so that no other may get it! All these vices are found also in man, and in consequence of this affinity, the dogs have quitted their own fellows, and have gone and joined themselves to men, and render them help and aid in catching wild animals."

The king said, "Is there any other beast besides the dog who has formed a connection and friendship with man?" The bear said, "The cat is also very friendly with them." The king asked, "What is the reason of that connexion?" The bear said, "For this also there is this one same reason, that the dispositions of them and of men are conformable. The cat also, like men, has a desire and longing for food of various sorts." The king asked, "What is the cat's position with men?" The bear said, "She is somewhat better off than the dog, because she goes into their houses and sleeps upon carpets; and when they dine she sits upon the dinner-cloth. Whatsoever they eat themselves they give unto her also;

and whenever she gets a chance she steals some of their food and drink. But they do not allow the dogs to get an entrance into their houses; consequently envy and malice prevail between the dog and cat. Whenever the dogs see her they spring from their place, and so attack her, that if they catch her they tear her in pieces and eat her up. The cat also, whenever she sees a dog, scratches his face and tears his tail and hair, and with great rage and fury she swells and puffs herself out. This is the reason why she is their enemy."

The lion inquired if there was any other animal besides these two who was also familiar with men. The bear said, "Rats also go into their houses and shops, but there is no intimacy[1] between them, on the contrary they are afraid of them and run away." The king asked what was the reason of their going (to men's dwellings). The bear said, "They also go there from a liking of various kinds of food and drink." The king then asked if there was yet any other animal who went there, and the bear said, "Weasels also sometimes go there stealthily and secretly for the purpose of thieving and carrying off something." Again the king inquired, "Is there any other animal besides these who goes into their houses?" The bear said, "No other one goes; but the men violently seize leopards and monkeys and take them there, but these do not go there willingly."

The king asked from what period cats and dogs had been friendly with men, and the bear replied, "Since the days when the descendants of Cain prevailed over those of Abel." The king said, "How did this matter happen? narrate it." The bear said, "At the time when Cain murdered his brother, whose name was Abel, the children of Abel sought retaliation upon the children of Cain, and warred with them. At length the children of Cain proved victorious. Having

[1] *Unsiyat*—familiarity, intimacy.

inflicted defeat (upon their opponents), they plundered all their wealth, and carrying off all their cattle, bullocks, camels, asses, and mules, they became very rich. They gave entertainments to each other, and had many kinds of food cooked. Slaughtering animals, they caused their heads and feet to be thrown everywhere round about their cities and villages. When the cats and dogs saw this abundance of flesh, and this plenty of victuals and drink, having abandoned their own species, they entered with avidity into their villages and became their helpers and coadjutors. Up to the present time they continue in alliance."

When the lion heard this story he became very pensive, and said, "There is no power nor strength but in God the great and glorious, from whom we came, and to whom we must return," and several times he reiterated this formula. The bear asked the king, "What ground of sorrow is there to your majesty (in the fact of) the alienation of the cats and dogs from their own species." The lion said, "I have no sorrow for their departure, but I am brooding over this word which has been spoken by the wise. There is no greater mischief or detriment to kings in their government and administration than this, that the allies of their army should secede and go to join the enemy, because when they go they make him acquainted with times of negligence, with all things good and bad, and with all secrets. Informing him of all things, they make known the secret ways, and all his various contrivances. All this is an exceedingly great evil for kings and armies. May God never grant a blessing to those cats and dogs!"

The bear said, "All that which the king has desired, God has already done to those dogs, and the prayer of the king has been heard: having taken from their race his favour and blessing, He has bestowed it upon the goats." The king asked how this happened, and told him to relate it. The

bear said, "In this way many dogs having consorted with one bitch, get her in pup, and when she brings forth, she with great affliction and labour gives birth to eight, ten, and sometimes to even more young ones; still no one has ever seen in the town or in the forest a very large pack of dogs, notwithstanding that no one ever slaughters[1] them. But the goats, notwithstanding that they bring forth only one or two young ones in a whole year, and are always being slaughtered, still flocks upon flocks of them are to be seen in the towns and forests, so that the computation thereof is impossible. The reason of it is this: very many evils come upon the young of dogs and cats through their food. Through the unfitness of their food they are subject to divers diseases from which wild beasts are exempt, and through their own vice and the cruelty of men the lives of themselves and of their offspring are short; thus they are abject and wretched." After that the lion said to the jackal, "Now do you depart—go there into the presence of the King of the Jins, and accomplish that matter for which you have been appointed."

[1] *Zabh.*—lawful slaughter for sacrifice or food.

CHAPTER XII.

In description of the Second Messenger.

WHEN the second messenger went to the Sháh-murgh,[1] the king of the birds, and stated the facts, he having heard the position of the animals, gave orders that all birds should come and present themselves. Accordingly birds of every sort and kind, of the forests, of the mountains, and of the waters, in compliance with his command, came and assembled in such exceeding great abundance that no one but God could know their number. The Sháh-murgh said, "The men have set up a pretension that all animals are slaves, and they are their masters; on this account many animals are disputing with the men before the King of the Jins." After this he said to the peacock, his minister, "Who among the birds is most fluent and eloquent; who is fit to be sent there, so that he may go and contend with the men?" The peacock said, "The whole society of birds is present; let him go whom thou pleasest to command." The Sháh-murgh said, "Tell me the names of all of them, so that I may know them." The peacock said, "The hoopoe, cock, pigeon, partridge, bulbul, *kabak* partridge,[2] *surkháb*,[3] swallow, crow, crane, *sang-khwára*,[4] sparrow, dove, turtle-dove, wag-tail, goose, heron, wild-duck, nightingale, ostrich, and others; these all are here present."

The Sháh-murgh said to the peacock, "Show them to me one by one, that I may behold them, and ascertain the

[1] "Royal bird."
[2] *Tetaro coturnix*.
[3] *Anas casarca*.
[4] "Stone-eater."

virtues and qualities of each, whether any one is fit for this duty. The peacock said, "The hoopoe, the spy, companion of Solomon, the son of David, is he who is sitting (here) wearing garments of many colours. When he speaks he bends in the same way as if he were making bows[1] and prostrations; he inculcates virtue and prohibits vice. He brought the news of the city of Sabá to Solomon, the son of David, and said this, 'The wonders and miracles of the world which I have seen, your Majesty has not seen; and so I have brought a piece of intelligence from the city of Sabá in which no falsehood at all is mingled. There is a woman there in the description of whose dignity and splendour[2] the tongue is deficient. The sovereignty of that country is in her power, and there is a very large throne upon which she sits. In fine, all the good things of the world are to be found at her abode; there is no want of anything. But she and the people of her tribe are terrible perverts; they do not acknowledge God; they pay adoration[3] to the sun. Inasmuch as Satan has perverted those people, they consider vice to be the very essence of devotion. Having cast off that beneficent Creator who made earth, sky, and heaven, and who knows everything, whether open or concealed, they acknowledge as their god the sun, who is but a particle of His light; whereas there is no one worthy of worship besides that true and only God.

"The cock, the crier of the summons to prayer, is he who, with a crown placed upon his head, is standing on the wall. His eyes are red, his wings outspread, his tail cocked up; he is exceedingly proud and generous, and is always engaged in magnifying[3] and praising God. He knows the time of prayer, and reminds and admonishes his neighbours. In the

[1] *Ruku'*, bending the body forward, and resting a hand on each knee.
[2] *Hashaml*—retinue, suite. [3] *Sijda*—prostration, homage. *Takbír*—repeating the doxology, "God is great," &c.

morn, in his summons to prayer, he says this, 'O dwellers in my vicinity, remember God. You have been sleeping for a very long time; you do not think upon death and destruction; you feel no terror of the fire of hell; you are not desirous of paradise, and you show no gratitude for the favours of God. Call to remembrance that person who will annihilate all pleasures. Make provision for your journey to the next world. If you desire to be preserved from the fires of hell, then practise devotion and temperance."

"And the partridge, the inviter to prayer, is he who is standing on the hillock, with a pale face and variegated wings. From the frequency of his bows and prostrations, he is bent in form. At the time of invitation to prayer he reminds the heedless and gives glad tidings; and after that he says, 'Be thankful for the mercies of God, so that his blessings may increase; and show no mistrust of God.' And frequently in his prayers he offers up this petition, 'O God, place me in safety from the malignity of birds of prey, jackals, and men; and preserve me also from physicians, who declare that benefit arises to sick people from eating my flesh, for in this there is no safety[1] for me. I am always thinking upon God: in the morning I make the proper invitation to prayer, that all men may hear and act upon the good counsel.'

"The pigeon, the guide of the way, is he who, taking letters, travels to far distant cities, and ever when he flies away he says, with great pathos, 'There is horror in separation from one's brethren, and longing for meeting with friends. O God, show me the way to my native country, that I may find happiness in reunion with my friends.'

"And the *kabak*[2] is he who is always walking gracefully about among the flowers and the trees in the garden, and is engaged in singing with exceedingly sweet voice. With

[1] Lit. "life."

[2] A kind of partridge or quail.

precept and counsel he cries continually, 'O destroyers of life and constitution, planters of trees in gardens, builders of houses in towns, sitters in high places, why are you regardless of the peril of the time? Be temperate; do not for an instant forget God; think upon that day when you will leave this luxury at home, and will descend into the grave among snakes and scorpions. If from this time forward, before leaving your native home, you are mindful of this, then so much the better, for you will there come into a pleasant dwelling-place; if not, you will fall into perdition.'

"And this is the *surkh-áb*. Like as a preacher mounts into his pulpit, so does he also at noon rise in the air, and going on to the stacks of corn, he sings various strains with exceedingly sweet voice. And in his discourse he says, 'Where are those lords of commerce and men of agriculture, who by the mercy of God derive very large profit from the sowing of a single grain. Oh, my masters, in the fear of God take warning; thinking upon your dying day,[1] before your decease discharge the duty of worshipping him, and show kindness and benevolence to his creatures. Through stinginess do not take this idea into your mind—"To-day no poor or needy person will come to my house;" for whoever now plants the tree of kindness will to-morrow realise the fruit and relish of it. This world is the harvest-field of futurity; whosoever shall practise in it the cultivation of good works, shall find the benefit of it in the life to come. If any one shall pursue an evil course, he will burn like dry litter in the fire of hell. Think upon that day when God, having separated the infidels from the faithful, will cast these into hell-fire, but will bring the faithful into paradise.'

"The bulbul, the story-teller,' is she who is sitting on a branch of a tree. Her body is very small, in flight she is swift, her face is white, and she is constantly looking to the

[1] *Zirā'at*—cultivation, agriculture, crop. [2] Lit. "death."

right hand and to the left. With exceeding eloquence and sweet voice she composes her strains, and stays in the gardens in close intimacy with men—she even goes into their houses and talks with them. When they, unmindful of thought about God, engage in pleasure and dissipation, with admonition and counsel she exclaims, 'Gracious God! how heedless ye are: deceived by this existence of a few days' length, ye show negligence in thinking upon God. Why are ye not absorbed in the remembrance of him? Do ye not know that ye were all born to die, nourished to moulder away, brought together to perish? Ye are building this house that it may fall to ruin. How long, deceived by the delights of this world, will ye continue occupied in pleasure and dissipation? In the end, to-morrow,[1] ye must die and be buried in the earth. Be wise even now; do ye not know what God Almighty did to the "lord of the elephants?" Abrah, who was chief of that band, sought, by stratagem and craft, to raze the house of God. Mounting many men upon elephants, he advanced towards the temple of God. But in the end God made vain his cunning and craft; he sent[2] swarms upon swarms of birds against them. The birds, taking up pebbles, poured down such a shower of stones that all of them, together with their elephants, were riddled like worm-eaten leaves.' After that she exclaims, 'O God, preserve me from the hankering of boys, and against danger from all animals!'

"This is the crow, the soothsayer, who reveals hidden matters. He is black in colour, and temperate. He gives information about everything which has not as yet transpired. He is at all times occupied in meditation upon God, and ever passes his days in travel and wayfaring. Going into every country, he gets information about ancient annals. He threatens the heedless with the evils of neglect, and with admonition and counsel he cries, 'Observe temperance, and beware of

[1] *i.e.*, very soon. [2] *Musallat*—appointed, set over: governor, ruler.

that day when you will rot in the grave, when from the disgrace of your deeds your skin will be torn off. Now through delusion you give the preference to the life in this world over that of the next. Having fled from the commands of God, there is no resting-place or deliverance for you. If you wish for salvation, engage in supplication and prayer; perhaps God, taking compassion, will preserve you from harm.'

"Here is the swallow, the rover in the air. In flight she is light; her feet are small, and her wings large. She dwells for the most part in the houses of men, and there brings up her young. Always at dawn and at eve she utters prayers and supplications for mercy. In her journeys she proceeds to great distances. In the days of heat she chooses her abode in cool places, and during the cold in warm places. In her praises and prayers she repeats this formula—'He is holy who made the sea and land, who established the mountains, and formed the currents of the streams—who according to one's deserts predestines sustenance and death, from which there is never any deviation. He is the helper of travellers in their journeys, and is Lord of all the face of the earth and of all creatures.' After this praise and prayer she says, 'I have travelled into every country, have seen all the servants (of God), and have come back to my own country. He is holy, who having brought male and female together, bestowed upon them abundant offspring; and, having brought them out from the corner of nonentity, clothed them with the garments of existence. Praise is due to Him who is the creator of all creatures, and the bestower of all blessings.'

"The crane, the watchman, is he who stands upon the field. His neck is long, his feet short, and in flight he reaches half way to heaven. Twice in the night he keeps vigils, and in praise of God offers his thanksgiving, and says, 'Holy is that God who of his power created a pair of every (species of) animal, so that, consorting together, they might propagate and beget offspring, and might remember their Creator.'

"And this is the sang-khwára (stone-eater), the inhabitant of dry land. He always dwells in woods and deserts. Morning and evening he repeats this form (of prayer)—'Holy is He who created the sky and the earth. He is the Maker of the heavens, of the constellations and of the stars, and these all revolve by His command. The falling of the rain, the movement of the air, the manifestation of the thunder and lightning, all is His work. He alone upraises from the earth the vapours by means of which the economy of the world is (maintained). A wonderful Creator is He who after death gives life (again) to old rotten bones. Gracious God! what a Creator He is! The tongue of man is incompetent for His praise and eulogy; how is it possible that the understanding should arrive at (a knowledge of) His nature?'

"The nightingale of sweet voice is he that is seated on a branch of a tree. In body he is small, in motion swift, and in voice sweet. After this fashion he melodiously pours forth his strain in praise of God—'Praise be to that Creator who is the Lord of power and beneficence. He alone is (God), for He has no equal; the bestower of boons, the giver of all blessings, private and public. Like unto the sea, he ungrudgingly dignifies every man with the bounties of His favour.' And sometimes with deep sorrow she speaks in this way—'How happy was that time when I roamed about among the flowers of the garden, and all the trees were laden with fruits of many kinds.'"

Hereupon the Sháh-murgh said to the peacock, "Of all these, who in your opinion is the most fitting person to send there, that he may go and contend with the men, and be the ally of his own species." The peacock said, "All these have ability for the duty, because they are poetical and eloquent, but the nightingale is the most eloquent and melodious of them all." The Sháh-murgh directed him (the nightingale) to take his departure, and go there, putting his trust in God, who is a help and support in every emergency.

CHAPTER XIII.

On the matters of the Third Messenger.

THE third messenger went to the king-bee, chief of all the flies, and recounted to him all the affairs of the animals. He, the king of all insects, as soon as he heard it, gave orders for all the insects to come before him. In consequence of the command, flies, mosquitoes, gadflies, gnats, fleas, wasps, moths, and, in fine, all creatures who are small in body and fly with wings, and do not live more than one year, came and attended. The king set forth to them all the information he had heard from the tongue of the messenger, and said; "Who is there among you who will go there, and dispute with the men on behalf of the animals." They all inquired upon what point the men were boasting over them. The messenger said, "They boast upon this point and say, 'We are larger in size and stature, we have greater strength, and in every point we are superior to the animals.'" The chief of the wasps said, "I will go there and dispute with the men." The chief of the flies said, "I will go there, and act as the deputy of my tribe." The chief of the mosquitoes said, "I will go there." The chief of the locusts said, "I will go there, and, being the ally of my own species, I will discuss (the matter) with the men." In this way every one was ready for the business.

The king said, "How is this that ye all, without consideration and thought, form the project of going there?" The congregation of gnats said, "O king, there is reliance upon

the help of God, and certain it is that by His aid we shall gain the victory over them, because in former times there have been very tyrannical kings, but by the help of God we have always prevailed over them. Ofttimes there has been proof of this." The king said, "State the circumstances." The chief of the mosquitoes said, "Among men Nimrod was a king of the highest dignity." He was exceedingly arrogant and perverse, and in his pomp and dignity and splendour took thought of no man. But a gnat of our race, who was very small and frail of body, destroyed this king so great. Notwithstanding his dignity and might, his power did not avail him anything." The king replied, "You speak truly."

The wasp said, "At the time when a man fully furnished with arms, with sword, javelin, spear, knife, and arrow in hand, is accoutred (for battle)—if at that time a wasp belonging to us goes and stings him, and pierces him with a sting (only) equal to the point of a needle, then how wretched does his state become. His body swells up, his hands and feet grow languid; he cannot move, nor does he even take any heed of his shield and sword." The king said, "It is true."

The fly said, "When a king of men sits upon his throne in great pomp and splendour, and his doorkeepers and guards are standing all around him with the utmost devotion and willingness, so that no pain or annoyance may reach him—if at that time a fly comes out of his kitchen, or his necessary, and, with its body all covered with filth, goes and sits upon his person or clothes and teases him, he can never find the power to escape from it." The king said, "It is true."

The mosquito said, "If any man is seated in society or (in private) behind his screen, or with the mosquito-curtains hung up, and one of our tribe goes and gets into his clothes and bites him, then how restless does he become, and what a rage he gets into! But he can do nothing to us; he can only thump his own head, and give slaps to his own cheeks."

The king said, "You all speak truly; but in the presence of the King of the Jins there is no mention of these things. There the dispute is about justice and equity, and manners, and morals, and discretion, and eloquence, and fluency. Is there any one among you who has ability in these matters?" On hearing this speech of the king, they were all silent, and, hanging down their heads, said nothing.

After that a sage among the flies came out from the congregation, and, standing before the king, said, "With the help of God, I will go upon this business, and there, acting as ally of the animals, I will dispute with the men." The king and all the assembly said, "May God aid you in the matter you have undertaken, and make you victorious over the enemy." In fine, having given to him all provisions for the journey, he dismissed him. This sage having departed thence, attended in the presence of the King of the Jins, where animals of all sorts and kinds were present.

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CHAPTER XIV.

On the matters of the Fourth Messenger.

WHEN the fourth messenger went into the presence of the phœnix, the king of the birds of prey, and made known the circumstances, he also gave orders for all the birds of his species to attend. In accordance with the order, vultures, phœnices, hawks, falcons, kites, owls, parrots, and, in fine, all carnivorous birds having claws and beaks instantly presented themselves. The phœnix related to them the facts of the animals' dispute. After that he said to his wazír, the shunkár, (black-eyed falcon,) "Is there any one of these birds who is fit for this business, whom we may send there, that he may go and confront the men, and be an ally of his own race in this conflict?" The wazír said, "There is no one but the owl who has ability for this business." The king asked what the reason was that no one besides him was fit for the business.

The wazír said, "Because all birds of prey are afraid of men, and fly from them; and besides, they do not understand their language. But the owl dwells near their villages, and often, indeed, in their old houses which have become ruinous. His continence and contentment are such as no other animal possesses. By day he fasts and weeps in fear of God, and at night also he is absorbed in devotion and in arousing the heedless. He laments over former kings who are dead, and repeats this verse, appropriate to their condition, (Arabic,) 'We have left behind the gardens and foun-

tains, the houses and cultivated lands, and all the good things through which we lived in pleasure, and now other people have become the possessors of them.'"[1]

The phœnix said to the owl, "What do you say about this which the shunkár has settled for you?" He replied, "The shunkár speaks truth; but still I cannot go there, because all men nourish animosity against me, and consider the sight of me unlucky, and they cast abuse upon poor innocent me, who never did them any harm. If they should see me there at the time of the argument they will become still more inimical, and through this animosity the day of battle will again arrive. It is better that you should not send me there." The phœnix then asked the owl, who among the animals (present) was best fitted for the business; and he replied, "Kings and nobles among men are very fond of hawks, falcons, and *charghs*,[2] and with great fondness seat them on their hands. If the king should send one of them there, it would be better."

The king, looking towards the assemblage of hawks, said, "What is advisable in your opinion?" The hawk said, "The owl speaks truth. But men do not distinguish us because we have any affinity with them, nor because there is any great knowledge or gentle manners in us through which they should have affection for us. They show a liking for us merely for their own benefit; for they tear away our prey from us, and apply it to their own use. Night and day they are engaged in amusement and pleasure. Those matters which God has made incumbent on them, such as to perform their devotions, and to have a dread of the account and books of the day of judgment,—for these matters they never show any inclination."

The phœnix said to him, "In your opinion whom is it advisable to send?" He said, "My opinion is, that the parrot should be sent there, because among men, kings and

[1] Kurán, Súrat xliv. v. 24-27. [2] *Chargh*—a bird of the hawk kind.

nobles, everybody, small or great, male or female, learned or ignorant, is fond of him, and talks with him. Whatever he says, they attend and listen to." The king asked the parrot what he thought was advisable. He replied, "I am ready. I will go there, and, on the side of the animals, will contend with the men; but I hope that the king, and all this congregation, will unite and render me assistance." The phœnix inquired what he wished. He replied, "My object is that the king should pray to God for me, that I may prevail over the enemy." The king, in compliance with his request, prayed to God for help, and all the congregation said, Amen.

The owl said, "O king! if prayer is not accepted, then trouble and labour are in vain, and unless prayer is attended with all the requisites, no result follows." The king asked what the conditions were for the acceptance of prayer, and told him to state them. The owl said, "For the acceptance of prayer, sincerity of purpose and purity of heart are necessary. Like as a person prays to God when in the deepest distress, so should one fix the mind upon God at the time of prayer. And before offering our (special) prayers, the regular form of prayer should be repeated, abstinence should be observed, and we should show some kindness to the poor and needy, and then, whatever our state of grief and sorrow may be, we should represent it to the Divine Majesty." All said, "He speaks the truth; in prayer these things are requisite."

The king said to all the congregation, "Ye know that men have so practised violence and oppression over the animals that those poor wretches have at their hands been rendered exceedingly miserable; to such a degree, indeed, that, notwithstanding our being so far away, they have come to seek refuge with us. And we ourselves, notwithstanding that we have greater strength and vigour than man, and soar to the skies, still we have fled from their tyranny, and have come to hide ourselves in the hills and rivers. Our brother the

shunkár also having fled from their oppression, has gone to dwell in the forests, giving up his abode in his own country. But with all this even, we cannot get deliverance from their tyranny. Having no remedy, the time for a struggle has arrived. Although we are so strong that any individual of us might, if he liked, take up several men, and make spoil of them, still it is not befitting for the good to do such evil, or to pay any regard to their wicked conduct. We deliberately[1] keep aloof, and remit them to God, for in this world there is no good in fighting and contending. They will obtain the fruit and results of it in the world to come."

After that he said, "How many ships are there which have been in distress through adverse winds, and we have helped them upon their course? and how many poor fellows are there whose ships have been broken by fierce winds, and whom, when they began to sink and to drown, we have brought to the shore, so that God Almighty might be satisfied and pleased with us, and that we might in this way show our gratitude for His mercies! For He has made us powerful in body, and has bestowed upon us vigour and strength, and He, under every circumstance, is our aider and helper."

[1] Lit. "having seen and known all."

CHAPTER XV.

On the affairs of the Fifth Messenger.

WHEN the fifth messenger went into the presence of the king of the aquatic animals, and conveyed to him the intelligence of the dispute, he also assembled all his dependents and adherents. Accordingly, the fish, the frog, the crocodile, the dolphin, the turtle, &c., all aquatic animals of every variety, and of every form and shape, in accordance with the command, collected together. The king set forth to them all that he had heard from the tongue of the messenger. After that he said to the messenger, "If the men consider themselves superior to us in strength and courage, I will immediately go, and in one instant I will spurt out fire on them, and then dragging them down by the force of my breath, I will swallow them." The messenger replied, "They boast of no one of these things, but they consider themselves superior in this respect, that they possess the greatest sense and wisdom, that they are acquainted with every science and art, and know very many crafts and plans, maintaining that there is no equal to them in sense and judgment."

The king said, "Set forth in detail the facts of their science and art, that we also may know them." The messenger said, "What! does not the king know that by their science and wisdom they go down into the ocean[1] and bring up jewels from its bed? By their stratagems and artifices

[1] *Daryâe kulzum*, the ocean, or, in a more restricted sense, the Red Sea.

they climb up the mountains, and catching vultures and eagles, bring them down to the ground. In the same way, by their science and wisdom they construct a yoke of poles, and placing it upon the shoulders of oxen, they lade heavy goods upon their backs, and conduct them from east to west, from west to east, traversing every forest and desert. By thought and wisdom they build ships, and embarking goods, convey them about from sea to sea. Going on to the mountains and hills, they dig and extract from the earth jewels of every kind, gold, silver, iron, copper, and a great variety of things. If a man goes to the bank of any rivulet, river, or stream, he can by the force of his knowledge bind such a charm that if a thousand crocodiles or dragons should afterwards go to that place, it would not be possible for them to enter there. But before the King of the Jins the discussion is about justice and equity, argument and proof; there is no mention whatever of power and strength, stratagem and artifice."

When the king heard all this from the mouth of the messenger, he looked intently all round upon those who were sitting around and before him, and asked what in their opinion was the best course, and if there was any one who would go and contend with the men. No one gave any answer except the dolphin, who dwells in the salt sea, and is exceedingly friendly with men; for when a person is drowning he drags him from the water and places him on the shore. He represented, "Among aquatic animals the fish is best fitted for this work, because she is large in body and good in figure; she has a fair face, white colour, and straight body; she is swift in motion, and in swimming surpasses everything; in numbers she exceeds all aquatic creatures, and her offspring is so abundant that every river and stream, sea and lake are filled. And she holds a high position also in the opinion of men, because on one occasion she gave refuge in her belly to their prophet, and afterwards brought him to his

home in safety. All men hold the belief that all the earth rests upon her back."

The king asked the fish what she had to say about it, and she replied, "I cannot in any way go there, nor can I either contend with the men, because I have no feet wherewith to get there, nor have I any tongue wherewith to talk to them. I cannot endure thirst; if for one instant I am parted from the water, my state becomes miserable. In my opinion the turtle is better fitted for the business, because he goes out of the water and stays also on dry land; dwelling in the sea or on the land is all one to him. And besides this, his body is strong and his back hard; he is exceedingly patient and enduring under trouble and pain."

The king asked the turtle what he thought advisable, and he said, "This work is impossible for me also. When I walk my feet become heavy, and the way is far. I am also a poor talker, and long speeches are impossible for me. The dolphin is better suited for this, because he is very vigorous in his movements, and has great powers of speech."

The king asked the dolphin what he thought advisable. He said, "The crab is best fitted for this business, because he has many feet, is swift in walking and running, his talons are sharp, his claws hard, and his back strong as if covered with armour." The king spoke to the crab, and he replied, "How can I go there? my body is ugly, my back crooked, my figure exceedingly bad. I should not like for there to be a laugh against me." The king said, "Why should there be derision of you? what fault is there in you?" The crab said, "When they see me they will all say, who is this headless animal? he has eyes in his neck, a mouth in his breast, his cheeks are split open on both sides, he has got eight legs and they are crooked, and he goes along face downwards as if made of lead. All when they see me will crack jokes upon me." The king said, "Who then is better fitted to go there?"

The crab said, "In my opinion the crocodile is very well fitted for this business, because his legs are very strong, and he has plenty of action. He is swift in running, his mouth is large, his tongue long, his teeth numerous, his body hard, he is very patient, to gain his object he waits a long while, and shows no rashness in anything." The king asked the crocodile, and he replied, "I am not at all fitted for this work, because there is great passion in me. Leaping, jumping, and running away with whatever I can get,—these are all defects of mine; and, in fine, I am a thorough cheat and impostor." When the messenger heard this he said, "For going on this business there is no need of strength, vigour, or trickery, but sense and gravity, justice and equity, eloquence and fluency are the things required."

The crocodile said, "There is no one of these qualities and merits in me; but in my opinion the frog is the best person for this business, because he is mild and patient and devout; night and day he utters praises in commemoration of God, and morn and eve he is engaged in prayer and fasting. He goes also into the houses of men. In the estimation of the children of Israel his worth and honour are great, because once upon a time he showed them this kindness, that when Nimrod cast Abraham, the friend of God, into the fire, he took water in his mouth and squirted it on the fire, so that the fire was extinguished, and took no effect upon his body. And at another time, when there was a conflict between Moses and Pharaoh, he assisted Moses. And he is eloquent also; he utters many words, and is ever engaged in praising, magnifying, and glorifying (God). He roams about both on the land and in the water, moving on the land and swimming in the water; all this he knows. His members also are appropriate; his head is round, his face good, his eyes bright, his hands and feet large, in movement he is swift, and he goes into the houses of men and shows no fear."

The king said to the frog, "What is the best course in your opinion?" He said, "I am ready, heart and soul,[1] and I am the king's subject; whatever order he may give is agreeable to me. If it is decided that I am to go there, it is quite agreeable to me. I having there taken the part of my own fellows, will contend with the men. But I hope that the king will pray to God for aid and assistance to me, because the prayers of kings on behalf of their subjects are accepted." In compliance with his request, the king prayed to God, and all the congregation said, Amen. Then the frog took leave of the king, and proceeding thither, he presented himself before the King of the Jins.

[1] *Ba sar o chashm*—lit., "with my head and eyes."

CHAPTER XVI.

In description of the Sixth Messenger.

WHEN the sixth messenger went to the dragon, king of all the reptiles—*i.e.*, chief of all the worms[1] and ants—and told him all the circumstances of the animals, he as soon as he heard it, directed that all the worms should attend. Instantly all snakes, scorpions, chameleons, lizards, green lizards, spiders, lice, small ants, earthworms, and, in fine, all worms which are produced in filth, and crawl upon the leaves of trees, all came and attended before the king. In such multitudes did they assemble that no one but God could have the power to count them. When the king beheld their wonderful and extraordinary forms and shapes, he was amazed, and remained silent for a moment. Afterwards, when having attentively considered and looked upon them, he perceived that there were very many creatures small and feeble in body, and deficient in instinct and intelligence. He became serious (and asked), "What can be done with these?" He said to his minister, the serpent, "In your opinion, is there any one among them sufficiently clever to send there on the business of the dispute, so that he may confront the men? for these creatures are for the most part dumb, deaf, and blind; they have no hands or feet at all, there is neither hair nor feather visible on their bodies, they have no beaks or claws, and for the most part they are weak and feeble."

[1] *Kira*—a worm, grub, insect.

In fine, the king felt great distress and sorrow for their state. Incontrollably he sighed in his heart, and began to weep in grief. Looking towards heaven, he preferred this prayer to God, saying, " O Creator and Provider, Thou alone takest compassion on the state of the feeble. In Thy grace and beneficence look upon the condition of these, for Thou art the most merciful of the merciful." At length, through the prayers of the king all the creatures who were there assembled began to speak with great eloquence and fluency.

CHAPTER XVII.

Report of the Locust's Speech.

WHEN the locust saw that the king showed great consideration and kindness to his people, ascending by the wall and attuning his voice,[1] he began to sing in praise of God, with very sweet notes; and he delivered this oration with great eloquence and elocution:—"Praise and thanks are due to that True Benefactor who produced upon the earth blessings of all sorts and kinds; who by His omnipotence having brought the animals forth from the corner of non-entity into the expanse of existence, has bestowed upon them divers forms. He existed before time and place, earth and sky. He was resplendent by the light of His unity, free from the stain of subordinate existence.[2] He from simple light, without the admixture of matter or form, created the active intellect; moreover, by the simple utterance of one 'BE,' having brought it from behind the veil of nothingness, He established it in the arena of existence."

After that he said, "O king! sorrow not for the weakness and impotence of this species, because their Creator who formed them and provided sustenance (for them) is always mindful of them. Like as parents show tenderness and kindness to their offspring, so does He also exhibit compassion for the state of these (insects). For when God created the animals and devised different forms and shapes for all of

[1] *Sáz-karnd*—to attune, to make to accord.

[2] *i.e.*, He shone in His own self-existent glory, not drawing His existence from any other being.

them, He bestowed strength upon some, but kept others weak; to some He gave bulky forms and to others small bodies; but in His generosity and beneficence He has kept them all equal. To every one of them he has given suitable means for securing advantage, and weapons for the repelling of injury.

"In this blessing all are equal, no one has any superiority over another. When He gave to the elephant a bulky form, and bestowed upon him enormous strength, He also made for him two long tusks, by means of which he is preserved from the ferocity of rapacious beasts; and by his trunk he obtains benefit. If He gave to the gnat a little body, then as a substitute He granted to him two wings, exceedingly fine and light, by means of which he flies and escapes from his enemies. All, small and great, are equal in that blessing by means of which they secure advantage and remain preserved from violence.

"In like manner, he has not deprived of this blessing even this species which outwardly appear to have no hair or feathers. When God created them in this state He provided for them all the means by which they might secure benefit and remain safe from violence. If the king, having reflected, would look upon the facts respecting them, then it would be seen that those among them who are small in body and are feeble, are light and fearless in flight, so that they remain safe from every injury and are not disturbed about obtaining what is beneficial.

"Among animals in general those who are large in body and have great strength, they by means of their strength and courage keep off injury from themselves, like the elephant and lion, and other animals besides them who have large bodies and great strength. Some by fleet running and by flight remain secure from every danger, like the stag, the hare, the wild ass, &c.; and some by means of flying remain

in security from all horrors, like the birds; and some by diving in the sea preserve themselves from peril, like the aquatic animals.

"And there are some which lie concealed in holes, like rats and ants. Thus God Almighty speaks in the story of the ant, and says, 'The chief of the ants said to all the ants, "Keep concealed in your respective dwellings, that Solomon and his army may not crush you under foot, for they do not know (where you are).[1] And there are some whose skin and hide God has made very hard, by means of which they are preserved from every evil, like the turtle, fish, and those animals which are aquatic. And there are some who, by hiding their heads under their tails, remain safe from every injury, such as the porcupine.[2]

"And there are very many ways also by which those animals obtain their subsistence. Some by keenness of vision see, and by power of wing fly, and wherever they see anything to eat, thither they proceed, like the vulture and eagle. And some by smelling seek their food, like the ants. When God created these animals which are very small and feeble, and did not give them the instinct and means for gaining their daily food, He of His kindness relieved them from that labour and trouble.

"Other animals are subject to the labour and trouble of running away and hiding; but these (insects) are saved from that work, because they are produced in such dwellings and hidden places as are known to no one. Some are found in the grass, some are hidden in grain, some are placed in the bellies of animals, and some in dirt and filth; and for every one there is provided its food in that very place, without (the necessity of) sense or motion, pain or toil. The power of suction has been given to them, by means of which they, ex-

[1] Kurán, Súrat xxvii. v. 18.

[2] *Khár-pusht*—"thorn-back," porcupine or hedgehog.

tracting the juices, make them the food of their bodies; and through the effect of those juices strength remains in their bodies.

"Other animals wander about in search of food and run away from danger; but these are saved from that labour and pain, because God has not provided them with hands and feet to walk about and gain their daily food, nor has He given them a mouth or teeth to eat with, nor a throat through which to swallow, nor a stomach in which to digest, nor entrails and guts in which the ordure may be collected, nor a liver to purify the blood, nor a spleen to suck up the gall of black melancholy, nor kidneys or bladder to draw off the urine, nor veins for the blood to run in, nor folds in the brain by which to give soundness of instinct. They are subject to no one of the chronic diseases, nor have they any need of physic. In short, they are exempt from all those evils to which great and powerful animals are subject. Holy is that God who, of His omnipotence, conveyed them to the object of their need, and preserved them from every annoyance and pain. Praise and thanks are due to Him who bestowed such blessings."

When the locust closed this speech, the dragon said, "May God bestow a blessing on thy eloquence and elocution; thou are exceedingly eloquent and fluent, learned and intelligent." After that he said, "Art thou able to go there and contend with the men?" and he replied, "I am ready, heart and soul. At the command of the king I will go there and be the helper of my brethren." The snake said to him, "You must not say there that you have been sent by the dragon and the snake." The locust asked the reason of that, and he said, "Because there exists from of old an unbounded animosity and enmity between men and snakes; to such a degree indeed, that some men even cast censure upon God, saying, 'Why did He create them? there is no good at all in them: on the contrary, they are from beginning to end injurious and hurtful.'"

The locust said, "Why do they say this?" He replied, "Because they say that there is poison in our mouths, and that we are of no use except (to cause) the destruction and death of animals. But they babble thus stupidly through their ignorance and silliness; they know nothing about the true nature and value of anything; consequently God has distressed them with tortures. In reality, however, they all have need of these (snakes), to such a degree that kings and nobles keep the poison of these animals in their rings that it may be useful on occasion. If they would carefully consider, and would ascertain the facts and the uses of these animals, and would learn what is the use of this poison which is in their mouths, then they would never ask why God made them, and say there is *no* good in them; nor would they cast absurd censure upon God. Although God has made the poison of these (snakes) the cause of the death of animals, He has, on the other hand, made their flesh the means of counteracting that poison."

The locust said, "O sage! set forth some other (of their) benefits." The snake said, "When God created those animals of which you have made mention in your discourse, and gave to every species of animal the means and implements by the aid of which they might attain to what is beneficial and be secure from danger, to some He gave a warm stomach, that the food, after being masticated might be digested and become a part of their bodies. But the snake has no stomach in which to digest, nor any teeth by whose strength he can chew, but instead there is formed in his mouth a hot venom by means of which snakes eat and digest. For when the snake takes the flesh of any animal into its mouth, he casts upon it this hot venom; then the flesh instantly dissolves, and he swallows it. So if God Almighty had not made this venom in their mouths, how would they have been able to eat anything? Nourishment would not have been in any

way procurable; they would have perished from hunger, and no snake would be seen in the world."

The locust said, "Explain this! What benefit reaches animals from these (snakes), and what good arises from their being upon the earth?" He said, "Just as benefit arises from the creation of other animals, so there is advantage gained from these also." The locust asked him to explain this matter fully, and he replied, "When God Almighty created all the world, He perfected every individual thing according to His own pleasure. Throughout the creation He made some creatures for the sake of others, and according to His wisdom He furnished them with (necessary) instruments. He did whatever he knew to be for the welfare of the world, but ever and anon, from some cause or other, mischief or injury happens to some. It is not that God Almighty involves them in this mischief, although to His wisdom the harm and evil of everything is manifest and open: but it is rather that it is not the habit and custom of the Creator to refrain from making anything which may tend to the comfort and happiness of the generality of the world because of its being injurious to a few.

"The explanation of it is this—When God Almighty formed all the stars, among their number he made the sun to be a lamp for the world, and caused its warmth to be the cause of the life of all creatures. In the whole universe the sun occupies a similar position to that of the heart in the body. Just as the natural heat is produced in the heart, and, spreading through the whole body, is the cause of its life, so from the heat of the sun also there is benefit to (all) creation. If ever through the sun injury and damage in any way occur to a few beings, it is not right for the Creator to set aside the sun, and deprive the world in general of an universal blessing and consummate benefit.

"The same is the case of Saturn, Mars, and all the stars, through whom there comes prosperity and happiness to the

world, although in a few inauspicious hours, through an excess of heat or cold, injury happens to some (beings). In the same way God Almighty sends the clouds in every direction for the benefit of His creatures, although at divers times affliction falls upon animals in consequence of them, or the houses of the poor are destroyed by excessive inundations.

"The same is the case of all carnivorous and graminivorous animals—of snakes, scorpions, fish, crocodiles, and insects. Some of these he has formed in filth and corruption, that the air may remain pure from pollution. Oh, may it never happen that the air should be poisoned by the exhalation of noxious vapours, and that cholera should come into the world, and that all creatures should perish at once. It is for this reason that all maggots and insects are generally produced in the shops of butchers and fishmongers, and that they live in filth. When these creatures are engendered in impurity, whatever was the essence of that impurity they make their food; the air becomes pure, and people are saved from cholera. And the little maggots are the food of the big maggots, for these devour them.

"In fine, God Almighty created nothing which is useless. Those who do not perceive the use (of a thing) cast reflections upon God, and say, 'Why did He create it? there is no use in it.' But in truth this is all stupidity and ignorance, for those who throw unmerited aspersions on the works of God, know nothing of His art and power. I have heard that some foolish people hold the opinion that the kindness of God is in accordance with the position of the moon.[1] If they would consider and reflect upon the circumstances of all existing things, they would learn that His favour and kindness is common to every one, small and great—for from His most bounteous source gracious favours proceed for all creatures Every one, according to his capacity, accepts His bounty."

[1] Lit. "Does not deviate from the orbit of the moon."

CHAPTER XVIII.

Account of the Assembling of the Animals' Representatives.

IN the morning, the representatives of all the animals, having come from every country, assembled together, and the King of the Jins came and sat in the public hall to decide the quarrel. The attendants, in obedience to orders, made proclamation—"Let all the complainants and seekers of redress, upon whom tyranny has been exercised, come forward and attend, for the King has taken his seat to pass a decision in the case, and the judges and lawyers are in attendance."

As soon as this notice was heard all the animals and men, who had assembled from every side, fell into ranks and stood before the King—making their obeisances and paying their respects, they began to offer their benedictions. The King regarded every side, and perceived that a multitude[1] of every sort and kind, in great numbers, was in attendance. Lost in astonishment, he remained silent for a moment. After that, turning towards a sage of the Jins, he said, "Do you see this wonderful and extraordinary assemblage of beings?"

He said, "O King, I see and behold them with the eye of my heart. The King, having seen them, is amazed, but I am wondering over the wisdom and power of that all-wise Creator who created them, and formed for them shapes of so many varieties and kinds. He always nourishes them, and gives them sustenance. He preserves them from every danger; moreover, they are (ever) present to His omnipresent know-

[1] *Khilkat*—lit. "a creation."

ledge, for when God Almighty concealed Himself from the eyes of men of discernment behind the veil of His splendour, where the imaginations of thought and fancy cannot reach, He made manifest those miracles that every person of intelligence might behold them; and whatever there was behind his veil of mystery he brought forth into the field of visibility, that men of perception, having seen it, might acknowledge His miraculous art, His incomparability, might, and unity,[1] and should not be in want of proofs and arguments.

"And the forms which are visible in the corporeal world are the similitudes and counterparts of those forms which exist in the world of spirits. But the forms which are in that world are bright and transparent, and these are dark and dense. Like as in pictures, there is a resemblance in every limb to the animals of which they are portraits, in the same way these forms also bear a likeness to those forms which exist in the world of spirits; but those forms are motive powers, while these are set in motion.[2] Those creatures which are lower in degree than these are without instinct, motion, and tongue, whilst these have instincts. Those forms which are in the eternal world live eternally, but these are mortal and perishable."

After that he stood up and delivered this speech—"Praise is due to that Creator who by His omnipotence made all creatures manifest, and produced in this world a creation of so many varieties and kinds; who having brought into existence all those created things to (the comprehension of) which the intelligence of no created being can attain, He displayed to the eye of every man of discernment the splendour of the light of His miraculous art. Having bounded the expanse of the world on six sides, He made time and place for the comfort of (His) creatures. Having formed many degrees in the heavens, he appointed angels to each. On animals he

[1] *Yaktdi*—oneness. [2] Active and passive.

bestowed forms and shapes of many varieties, and from the bountiful house of (His) munificence He granted them blessings of every sort and kind. To those who pray and supplicate with tears He has of His boundless favour granted the honour of near approach (to Himself); but those who allow their finite intellects to pry into His nature he has hurled amazed and stupified into the valley of perdition.

"Having, prior to Adam, formed the Jins from burning fire, He gave them surprising and transparent forms; and bringing forth all creatures from the hidden chambers of non-entity, He bestowed upon them divers qualities and different ranks. To some He gave a dwelling-place in the highest of the highest heavens, some He cast down into the lowest depths, and some He placed between these two degrees. And every one in this bed-chamber of the world He has led by the lamp of prophecy into the royal road of salvation. Praise and thanks be to Him who dignified us with the grandeur of the true faith and Islam, and made us rulers on the face of the earth, and allotted to our kings the blessings of knowledge and clemency."

When the sage had finished the delivery of this discourse, the King looked towards the congregation of the men. Seventy men were standing there, all different in person, and clothed in many sorts of garments. Among them there was visible a handsome person, erect in stature, whose whole body was symmetrical. He (the King) asked the wazír who this person was, and he replied, "He is an inhabitant of Irán, and lives in the territory of 'Irák." The King said, "Tell him to say something." The wazír made a sign to him. He, having paid his respects, delivered a speech, of which this is the epitome:—

"Praise be to God, who for our dwelling-place gave us those cities and villages whose climate is superior to that of the whole world, and who bestowed on us superiority over

most of His servants. Praise and laudation be to Him who gave us intellect and intelligence, thought, wisdom, and prudence; all those various talents, under whose guidance we established rare arts and wonderful sciences. He gave to us empire and prophecy; from our race all these prophets were born, Noah, Enoch, Abraham, Moses, Jesus, and Muhammad the Pure, (the peace of God be upon him, and rest!) In our tribe many kings of great dignity have been born, Faríḍún, Darius, Ardashír, Bahrám, Naushírwán, and several kings of the Sassanian line, who regulated the kingdom and government, army and people. We are the quintessence of all men, and men are the quintessence of animals. Briefly, of the whole world we are the essence of the essence.[1] Praise is due to him who bestowed upon us the most perfect blessings, and gave us talents surpassing all living beings."

When this man had ended the delivery of his oration, the King looked towards all the sages of the Jins, and said, "Have you any answer to give to this man who has set forth his own excellences, and has made his boast of them?" They all said, "He speaks the truth." But the *Ṣáḥibu-l 'azímat* who did not allow any one to speak before (he had said) his own say, turned towards the man, and wanted to give an answer to all those statements, and to detail the ignominy and errors of the men. Addressing the sages, he said, "This man has omitted many matters in his speech, and has made no mention of several great kings." The King told him to state them.

He said:—"This 'Irákí has omitted to say in his speech, through us the Deluge came upon the world, and as many animals as were on the face of the earth were all drowned—men of our race excited great discord, their intellects were deranged, and all the wise men were bewildered. Among us, Nimrod, the tyrannical king, was born, who cast Abraham

[1] *Crême de la crême.*

the friend of God into the fire. From our race Nebuchadnezzar appeared, who destroyed the Holy Temple of Jerusalem, committed the Old Testament to the flames, slaughtered the descendants of Solomon the son of David, and all the children of Israel, and drove out the race of 'Adnán from the banks of the Euphrates into the woods and mountains. He was very tyrannical and bloodthirsty, and was always engaged in bloodshed."

The King said, "Why should this man have stated all these matters? There was no benefit to him from so speaking; rather it is all a condemnation of himself." The *Sáhibu-l 'azímat* replied, "It is far from justice and equity that at the time of a dispute one should set forth all one's own excellences and conceal one's faults, making neither repentance nor apology."

After this the King again looked towards the assembly of men, and among them there appeared a person of wheat-coloured complexion, thin, slender, with a long beard, and a waist-cloth fastened by a red string round his loins. He asked the wazír who it was? and he replied, "This is a Hindu, who dwells in the island of Ceylon." The King said, "Tell him also to relate something about his affairs." Accordingly, in compliance with the King's command, he also spake:—

"Thanks are due to Him who for us granted an extensive and superior country, where the nights and days are always equal, where there is never excess of cold or heat, where the temperature is agreeable, the trees fine and green, the grass all medicinal, the mines of jewels endless, the herbage edible vegetables, the wood sugar-cane, the pebbles rubies and topazes, the animals fat and sleek, such as the elephant, which is fatter and bigger in body than all beasts. Adam also draws his origin from thence, and in like manner all animals—for the source of all is under the equator. In our

cities many prophets and sages have appeared. God Almighty has imparted to us many wonderful and extraordinary arts; astrology, magic, and divination—all these sciences he gave to us. He made the men of our country superior to all in art and merit." The *Sáhibu-l'azímat* said, "If he had introduced (these facts) also into his speech, 'We burnt our bodies, worshipped idols, children were born (among us) from the prevalence of fornication; and we have all become depraved and disgraced,' then it would have been consonant with equity."

After that the King beheld a man, tall in stature, wrapped in a yellow sheet, holding in his hand a written paper; looking at it, and moving backwards and forwards, he makes gestures. He asked the wazír who the person was? and he said, "This is a Hebrew of the tribe of the children of Israel, and an inhabitant of Syria." The King said, "Tell him to say something," and the wazír gave him the sign (to speak). He in accordance with the direction delivered a long speech, the pith and essence of which is this:—"Praise is due to that Creator who bestowed on the children of Israel a degree of excellence above all the progeny of Adam. In their race also he bestowed the prophetical office upon Moses, the speaker with God.[1] Praise and thanks be to Him who made us the followers of such a prophet, and granted for us blessings of many sorts and kinds." The *Sáhibu-l-'azímat* said, "Why does he not say this, 'God in his anger having transformed us, made us monkeys and bears, and on account of our idolatry cast us into ignominy and wretchedness?'"

After that the King again looked towards the assemblage of men. There appeared a man in woollen garments, with a belt fastened round his waist, and a censer in his hand, in which he kept burning incense, and making smoke. He spoke something in modulated tones, and in a loud voice.[2] The King asked the wazír who he was? and he replied,

[1] "Who spoke with God." [2] Intoning.

"This is a Syrian, who is of the religion of the Lord Jesus." The King directed that he should be told to say something. The Syrian, in accordance with the order, delivered a speech of which this is the substance: "Praise be to that Creator, who having produced the Lord Jesus from the womb of Mary without a father, gave to him the miraculous gift of prophecy, and through him cleansed the children of Israel from their sins, and made us his followers and adherents. He produced in our race many sages and saints, and has planted in our hearts mercy, kindness, and love of devotion. Praise be to Him who has given us such blessings. Besides these there are many other excellences in us of which I have made no mention." The *Sáhibu-l'azímat* said, "It is true, but he has forgotten to say this: "We have not discharged the duty of serving Him; we have become infidels; we pay worship to the crucifix; we eat the flesh of swine after offering them in sacrifice; and we have used deceit and calumny against God.'"

After him the King beheld a man, thin, slender, wheat-coloured, wearing a waist-cloth, and wrapped in a sheet, standing before him. The King asked who it was? and the wazír said he was a man of the tribe of Kuraish, and an inhabitant of Mecca. The King directed that he also should be told to communicate some particulars of his affairs; and in accordance with the order he said, "Praise is due to that God who sent for our sakes the delegated prophet Muhammad the Pure, (may the peace of God be upon him, and rest!) and brought us into his religion. He ordained the reading of the Kurán, the five-fold order of prayer, the fast of the Ramzán, the pilgrimage (to Mecca and Medina), and alms. He gave to us many excellences and blessings, such as the night of power,[1] public prayer, and theological sciences; and he gave

[1] *Lailatu'l-Kadr*, a feast in celebration of the night when the Kurán began to descend.

to us the promise of bringing us into paradise. Praise be to him who bestowed upon us such blessings. Besides these there are many other excellences in us, the detail of which would be very prolix." The *Sáhibu-l 'azímat* said, "Why does he not also say, 'After the (time of the) Prophet we abandoned religion, became hypocrites,[1] and for love of this world slew the Imáms?'"

The King again looked towards the assemblage of men, and he perceived a man of fair complexion holding an astrolabe and astronomical instruments in his hand. He asked the wazír who it was, and was told the person was a Greek,[2] an inhabitant of the land of Ionia. The King directed that he should be told to narrate some of his circumstances; and accordingly, in consequence of this command, he said, "Praise is due to Him who gave us perfections beyond most of His creatures; in our land He has produced fruits and good things of all kinds and varieties. Through His favour and beneficence he has imparted to us wonderful sciences and extraordinary arts. He has taught us to discover the value of everything, to make astronomical instruments, and learn the economy of the heavens, the science of astronomy, arithmetic, astrology, geomancy, physic, logic, philosophy, and many other sciences besides these."

The *Sáhibu-l 'azímat* said, "It is vain that you boast about these sciences, because you did not found these sciences by your own wisdom, but you learnt them from the learned men of the children of Israel in the days of Ptolemy, and you acquired several sciences from the learned men of Egypt in the days of *Sámistiyús*. After that, having given them currency in your country, you now attribute them to yourselves." The king asked the Greek sage, "What is this which he says?" and he replied, "It is true we have acquired many sciences

[1] *Munáfik*—more strongly, "atheists." [2] Rúmí.

from ancient sages, just as many people now learn from us. The course of operation in this world[1] is that benefit accrues to one person from another. Thus the learned of Persia acquired the sciences of astrology and astronomy from the sages of India, and in the same way the children of Israel got the sciences of magic and enchantment from Solomon, the son of David."

After that a person appeared in the last rank, robust in form, wearing a long beard, and looking with earnest faith towards the sun. The King asked who he was; and the wazír said he was a Khurásání. The King directed that he should be told to mention some few facts about himself. Accordingly, in obedience to the command, he said, "Praise be to God, who has given us many kinds of blessings and distinctions. He has made our country to excel all countries in the extent of its prosperity, and by the mouth of His prophet He has introduced our praise into the Divine Word. Thus there are many verses of the Kurán which bear testimony to our eminence and virtues. Verily, praise is due to Him who has given to us a faculty of religion greater than to any other men. Because among us there are many who read the Bible and Gospel, although they do not understand the meaning of them, and besides, they consider the prophetic power of the Lords Moses and Jesus to be a verity. And some read the Kurán, although they do not understand its import; but still they acknowledge in their hearts the religion of the prophet of the latter days. We put on mourning garments in sorrow for Imám Husain, and we exacted the requital of blood from those who caused him to be slain; and from His grace we are hopeful that the appearance of the Imám of the latter days[2] will be in our country."

The King looked towards the sages and said, "What reply have you to make to this man, who has vaunted

[1] *Kár-khána*—lit., workshop. [2] The Imám Mahdí.

his glory and dignity?" A sage said, "If they had not been fornicators, adulterers, and cruel men, and had not worshipped the sun and moon, then these matters would indeed have been a ground of boast." When all the men had finished stating their respective dignities and talents, the court attendants cried aloud, "Gentlemen, the evening has now come; you are dismissed; attend again in the morning."

CHAPTER XIX.

On the matters of the Lion.

ON the third day, as all the men and animals were standing in ranks before the King, he looked towards them all, and the jackal appeared in the front. He asked, "Who art thou?" and he replied, "I am the representative of the animals." The king said, "Who sent thee?" and he said, "The Lion Abú'l Háris sent me." He said, "What country does he dwell in? and who are his subjects?" The jackal said, "He dwells in the woods and wilds, and all beasts and cattle are his subjects." He asked. "Who are his allies?" The jackal said, "The hunting leopard, the hog-deer, the stag, the hare, the fox, and the wolf, all are his friends and allies." The king said, "Describe his figure and character." The jackal said, "He is bigger in form than all animals, and superior in strength; in awe and dignity he surpasses all; his bosom is broad, his waist fine, his head large, his fetlocks strong, his teeth and claws hard, his voice loud, and his form terrific. No man or animal is able, through fear, to go in front of him. He is upright in every matter, and has no want of friends and allies for any business. He is so generous that when he has taken prey he divides it among all animals, and he himself eats according to his necessity. When he sees a light from a distance he goes and stands near it, and then his rage abates. He rends neither woman nor child. He has a great liking and love of music. He is afraid of nothing except the ant, for this insect prevails over him and

his offspring, like as the gnat prevails over elephants and bulls, and the fly over man." The King said, "What sort of treatment does he exhibit towards his subjects?" He said, "He shows great kindness and attention to his subjects;" and after this he said, "I will set forth at length his peculiarities."

CHAPTER XX.

Account of the Dragon (Súbán) and Sea-serpent (Tinnín).

AFTER that the King cast his regards on the right hand and on the left, when suddenly a voice fell upon his ear. He perceived the locust imparting motion to his two wings, and singing with an exceedingly soft voice. He asked him who he was, and he replied, "I am the representative of all the worms and ants, and their king sent me hither." He asked him who he (the king) was, and where he dwelt, and he answered, "His name is Dragon; he dwells upon high hills and mountains near the region of cold, where there are no clouds or rain. and no vegetation at all. Animals perish there from the severity of the cold." The King asked who were his army and subjects, and he said, "All snakes, scorpions, &c., are his army and subjects, and they live in every place upon the face of the earth." The King asked why he had separated from his army and subjects, and had gone to live upon such an acclivity. He answered, "Because there is a poison in his mouth, from the heat of which all his body burns. Through the coldness of the icy region he dwells there in comfort." The King told him to describe his appearance and character. He answered, "His appearance and character are exactly like those of the sea-serpent."

The King said, "Does any one know the qualities of the sea-serpent so as to describe them?" The locust said, "The frog, who is the ambassador of the aquatic animals, is in attendance in the presence; deign to inquire of him." The

King looked towards him. He was standing on a hillock by the side of the sea, and was engaged in prayer and praise. The King asked him who he was, and he said, "I am the ambassador of the king of the aquatic animals." The King then commanded him to communicate his name and abode.[1] The frog said, "His name is 'Sea-Serpent;' he dwells in the salt sea; all the aquatic animals, turtles, fish, frogs, and crocodiles, are his subjects."

The King told him to describe his form and appearance, and he said, "In bulk he is bigger than all aquatic animals. His appearance is extraordinary, and his figure terrific; his body[2] is long; all the animals of the sea are afraid of him; his head is large, his eyes bright, his mouth broad, and his teeth numerous. All the water animals he catches he swallows in countless numbers. When, from over-feeding, he gets indigestion, he bends his body like a bow, and supports himself by the strength of his head and tail, and thus protruding the middle of his body from the water, he elevates it in the air. Then, by the heat of the sun, the food in his belly becomes digested. But often, when in that state, he faints, and then the clouds which rise from the sea take him up, and cast him on the dry land. He then dies, and becomes the food of wild beasts. But sometimes being raised aloft with the clouds, he falls within the confines of Gog and Magog, and serves them as food for several days. In short, all the animals of the sea are afraid of him, and flee from him; but he is afraid of no one, except a small animal, about the size of a gnat, of which he is greatly in dread. For when this creature bites him, its poison affects the whole of his body, and at length he dies, and all the aquatic animals assemble, and feed upon his flesh for a long time. Just as he devours other animals that are small, so do they all con-

[1] *Nishán*—mark, sign; seat, address. *Nám o nishán*—name and address.

[2] *Kadd*—lit. stature.

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gregate and eat him. The same is the practice of birds of prey and other birds. Sparrows and others eat gnats and ants, and sparrow-hawks and falcons make prey of them. Then the great hawks and eagles and vultures prey upon the sparrow-hawks and falcons, and devour them. And finally, when they die, all the worms and ants and small creatures devour them.

"The same is the case with men, for they all eat the flesh of deer, hog-deer, goats, sheep, and birds; and when they die little worms devour their bodies in the grave. It is the same case with the whole world. Sometimes the big animals eat the little ones, and sometimes the little ones use their teeth upon them. Hence the wise have said, 'The death of one is the gain of another.' And so God Almighty has said, (Arabic, *i.e.*) 'We make the times to change from vicissitude to vicissitude among men, and no one knows this fact but the wise.'"[1]

After that he said, "I have heard that all the men suppose that they are the masters, and that all the animals are their slaves How is it that they do not perceive, after the account which I have given of the state of the animals, that all animals are equal?—there is no difference between them. Sometimes they feed, and sometimes they become the food of others. I cannot understand what the men have to boast about over the animals, for their position is just the same as ours, the good and evil will become manifest after death, all will mingle in the dust, and in the end they will return to God."

After that he said to the King, "When the men advance their claim to be the masters, and to have all the animals as their slaves, this trickery and false assertion of theirs give rise to great astonishment. They are exceedingly stupid to utter a statement so contrary to sense. I am surprised how they can (venture to) declare that all rapacious, grazing, and hunt-

[1] Kurán, Súrat iii. v. 134.

ing animals, dragons, crocodiles, serpents, and scorpions, are their slaves. Do they not know that if the wild beasts were to come from the forest, the birds of prey from the mountains, or the crocodiles from the sea, and were to make an attack upon them, not one man would be left remaining? (These creatures) would come into their country and destroy them all—not one man would escape with life. Do they not deem it a mercy, and do they not render thanks that God has placed all these animals far away from their country? But those wretched animals whom they keep at their abodes in captivity they subject to torture night and day. Hence (these men) are filled with conceit, and without proof or argument advance such a senseless claim.

After that the King looked to the front. The parrot, seated upon a branch of a tree, was listening to the words of every one. The King asked him, "Who art thou?" and he replied, "I am the representative of the birds of prey—their king the phœnix ('Anká) has sent me." The King asked him where the phœnix lived, and he replied, "He resides upon the lofty mountains in the islands of the salt sea. No man can pass to that place, nor can any ship even proceed so far as that." He said, "Tell me the particulars of that island." He replied, "The land of that place is very good, the climate temperate, the fountains sweet-tasted; there are many sorts of fruit-bearing trees, and animals of all sorts innumerable." The King told him to describe the form and appearance of the phœnix, and he replied, "In size he is bigger than all birds, in flight he is strong, his claws and beak are hard, his wings are exceedingly broad, and when he moves them in the air they seem like the sails of a ship; his tail is long, and when he flies the mountains are moved by the force of its motion. He takes up and carries off elephants, rhinoceroses, and other large animals from the earth." The King directed him to describe his character, and he said, "His character is

excellent, and at some time or other I will expatiate upon it."

After that the King looked towards the congregation of men. These, seventy persons of every variety of form, and wearing garments of divers kinds, were standing there. He said to them, "Reflect and ponder over your answer to all this that the animals have spoken." Then he asked them, "Who is your king?" and they replied, "We have many kings, and each one dwells in his own kingdom with his army and people."

The King asked, "What is the reason of this? There is only one king among the animals, notwithstanding their great numbers, while among you, notwithstanding your paucity, are there many kings?" An 'Irákí (Arab) belonging to the party of men answered, "Men have many wants; their positions are diverse; consequently many kings are required for them. But this is not the case among animals; and among them he is king who is biggest in form. Among men the reverse of this often happens, for their kings are frequently weak, delicate, and thin; because what is required from kings is that they should be just, equitable, and benignant. They ought to have consideration and kindness for the lot of every man.

"Among mankind there are great diversities also in the royal servants. Some are soldiers bearing arms, who repel every enemy of the king. Thieves, knaves, rogues, and cut-purses are unable, in consequence of these (soldiers), to create uproar and disturbances in the cities. Some are ministers, financiers, and secretaries, by whose means the administration of the country is carried on, and the funds are collected for the army. Others are they who produce grain by cultivation and husbandry. Some are judges and lawyers, who enforce the mandates of the law among mankind: for religion and law are necessary even for kings, that their subjects may

not go astray. Some are merchants and tradesmen, who carry on the business of buying and selling in every country, and some are destined for service only, like slaves and domestics. In like manner there are many other classes who are exceedingly necessary for kings, without whom business would be interrupted. For the same reason men require many chiefs, so that these in every city may apply themselves to the government and regulation of their respective peoples, and that no kind of mischief may spring up.

"And it is not possible that one king should carry on the government of all mankind. For in the whole world there are many countries, and in each country there are thousands of cities, in which *lacs* of people live—each one's language is different, and the religions various. It is impossible for one man to conduct the government of all countries, consequently God Almighty has set up many kings over them. All these monarchs call themselves the vicegerents of God, for God has made them the possessors of their countries and the masters of their slaves, so that they may busy themselves about the prosperity of their kingdom, and provide effectually for the protection of his servants. That they should have compassion and show kindness for the condition of every one, enforce the mandates of the law among mankind, and restrain them from everything which God has prohibited. Verily, He is the guardian of every one. He creates all and gives food to all."

CHAPTER XXI.

On the affairs of the King of the Flies.

WHEN the man ceased speaking, the King turned his thoughts to the animals. Presently a gentle voice fell upon his ear. He perceived the king-bee,[1] the monarch of the flies, flying before him, and engaged in singing the praise and glory of God. He asked who he was, and the answer was, "I am the king of the insects." The King then inquired why he had come, and why he had not, like the other animals, sent some one of his subjects or of his army as his messenger and representative." He replied that he felt solicitude and compassion for their state, so that no trouble might reach any one of them. The King observed, "This virtue is not (found) in any other animal; why then have you got it?" He said, "God Almighty, of His great favour and mercy, bestowed this virtue upon me, and besides this he has given to me many other distinctions and excellences." The King directed him to detail some little of his excellences that he also might know them.

He said, "God Almighty has given to me and to my ancestors many blessings, and has not made any animal to participate in them. Thus He has bestowed upon us the honour of sovereignty and the prophetic office, and has carried down this inheritance to my ancestors from generation to generation. He has not given these two blessings to any other animal. Besides this, God Almighty has taught us the

[1] "*Yásúb*," supposed to be a male, not a "queen-bee" as we have it.

science of geometry and many arts, so that we construct our habitations with great excellence. He has made the fruits and flowers of the whole earth lawful for us, so that we eat them without anxiety. From our saliva he has made honey, and from that comes healing to all mankind. There are texts of the Kurán which are explicit upon this our exaltation.

"Our appearance and character are proofs to the heedless of the skill and power of the Almighty—for our forms are very delicate, and our appearance is exceedingly wonderful. The Lord has placed in our bodies three joints. The middle joint he has made square, the lower part of the body long, and the head round. He has also made for us four hands and feet resembling the ribs of a sexangular figure, with great beauty, and suitable to our size, by means of which we alight and rise up. We construct our houses upon such an excellent plan that the wind can never enter them, nor do any mischief to ourselves or our young ones.

"By the strength of our hands and feet we collect the fruit, leaves, and flowers of trees, and whatever else we find, and store them in our dwellings. On our shoulders He has made four wings, by means of which we fly, and in our stings He has placed some poison, through which we are saved from the wrongs of our enemies. He has made our necks slender, so that we turn our heads with ease to the right and to the left. On both sides of our head He has given us two bright eyes, by the light of which we see everything. He has also made us a mouth by which we know the pleasures of eating, and two lips also he has given us, by the aid of which we collect the materials of our food. On our stomach He has bestowed such powers of digestion that it makes the juices into honey, which honey is food for ourselves and our young ones, in the same way as He has given to the teats of quadrupeds such power that by them the blood is transmuted, and becomes milk. Seeing then that the Almighty has bestowed all these

blessings upon us, to what extent shall we show our gratitude? It is for this that, having considération and kindness for my subjects, I have taken all this trouble upon myself, and have not sent any one of them."

When the bee ceased from speaking the King cried, "Bravo! a hundred times bravo! You are very fluent and eloquent. True it is that God has bestowed these blessings on no animal besides you." After this he asked, "Where are your people and your troops?". He replied, "Upon the hills and mountains, and upon the trees; wherever they find convenience there they dwell. Some have gone into the countries of the men, and have selected their houses for their abodes." The King inquired how they found security from the hands of men, and he said, "Many hide themselves from them, and so escape; but whenever the men get an opportunity they annoy them, often even they break their honeycombs, destroy their young ones, and take away the honey and eat it among them."

The King asked why they submitted patiently to man's tyranny. He said, "We bear all this tyranny; but sometimes we are so distressed that we depart from his territory. Then men, to make peace with us, bring forward many devices. They send us all kinds of presents, *itr* of roses, perfumes, &c.; they beat drums and tambourines, and, in fine, they satisfy us by giving to us all sorts of presents and rarities. In our nature there is no malignity or evil; we make peace with them and return to their abodes. But for all this they are not satisfied; without proof or reason they assert that they are masters, we are slaves."

CHAPTER XXII.

Account of the obedience shown by the Jins to their kings and chiefs.

AFTER that the king-bee asked the King how the Jins showed obedience to their sovereign and chiefs, and begged him to state particulars. The King said, "They all carefully show their obedience and submission to their chief, and whatever command he issues they obey." The king-bee asked him to enter into details. The King said, "In the family of Jins there are good and bad, believers and unbelievers, just as there are among men. Those who are good show obedience and submission to their chiefs in a degree that is impossible for man. For the obedience and subserviency of the Jins is like that of the stars. Among these the sun holds the dignity of king, and all the stars stand in the position of soldiers and subjects. Thus Mars is commander-in-chief, Jupiter is judge, Saturn is treasurer, Mercury is minister, Venus is consort, the moon is heir-apparent, and the stars are like soldiers and subjects, because they are subject to the sun, and move according to his motion; when he stops, all are arrested, and they never transgress their customs and limits."

The king-bee inquired where the stars had acquired this perfection of obedience and regularity. The King said, "This excellence has been obtained by them from the angels, who are all the soldiers of the Almighty, and render obedience to Him." The king-bee said, "Of what character

is the obedience shown by the angels?" He said, "Such obedience as the five senses pay to the reasonable soul; they require no regulating or directing." The bee said, "Please to describe this fully." The King said, "The five senses need no command or prohibition in bringing to the notice and knowledge of the reason such things as are perceptible by them. When the mind directs its attention to the investigation of anything, they, without hesitation or delay, compare this with some other thing, and communicate (the result) to the mind. In this same way the angels show their obedience and subjection to God—whatever order is given they instantly execute.

Among the Jins there are villains and infidels, and although in truth they pay no obedience to their king, still they are better than villainous men; for many Jins, notwithstanding their infidelity and error, made no failure in their obedience to King Solomon. Although he, by the force of his occult art, brought many sufferings and hardships upon them, still they stood firm in their obedience. Whenever a man, in any wild or jungle, repeats a prayer or formula through fear of the Jins, they inflict no kind of injury upon him so long as he remains in that place. If perchance a Jin obtains the mastery over a woman or a man, and an exorciser performs incantations and exorcisms to the chief of the Jins, for his deliverance, they instantly flee. And besides, there is this proof of the excellence of their obedience. The Prophet (may the peace of God and rest be with him!) was once reading the Kurán in a certain place where some Jins passed by. As soon as they heard it, all of them became Musulmans, and going back to their tribe, they called many to the Muhammadan religion, and caused them to share in the blessings of the true faith. There are several texts of the Kurán which speak upon this subject.

"Men are the very reverse of this. Their dispositions are

full of infidelity and wickedness; they are altogether puffed up and proud. Often to gain some advantage they turn aside from the path of righteousness and become infidels and apostates; they are always engaged in murder and strife on the face of the earth. Further, they pay no obedience even to their own prophets, and notwithstanding miracles and wonders they are become rank heretics. If they in appearance ever show obedience, still their hearts are not free from infidelity and wickedness, and inasmuch as they are stupid and erring they do not understand anything. 'But for all this their pretension is, that they are masters, we are slaves."

When the men saw that the King continued talking with the chief of the flies, they said, "It is very extraordinary that the chief of the insects should hold a position near the King which no other animal has attained." A sage of the Jins said, "Do not be surprised at this, for the king-bee is chief of the flies. Although he is small and thin in body, he is still very intelligent and wise; and he is the chief and orator of all the insects. He teaches to all animals the rules of government and sovereignty. And it is the rule among kings to converse with such persons of their own race as share with them in royalty and rule, although they may differ in form and appearance. Do not take the idea into your head that the king, for any object or desire, will show partiality or indulgence to them.

In fine, the King, looking towards the men, said, "Whatever complaint the animals have made of your tyranny has been all heard by you, and they have also given their answer to the claim which you have made. Now then communicate all that there remains for you to say." The representative of the men said, "There are many excellences and talents in us which testify to the honesty of our claim." The King directed him to state them. The man of Rúm[1] said, "We

[1] "The Greek."

are acquainted with many sciences and arts, and we excel all animals in wisdom and counsel; the affairs of this world and of the next we carefully provide for. From this it is obvious that we are the masters and the animals are our slaves."

The King said to the animals, "What have you to say about those merits which he has described?" The congregation of animals having heard these words, bowed their heads, and no one gave any answer; but after an hour the representative of the flies said, "This man opines that men are acquainted with many sciences and artifices, in virtue of which they are masters and the animals their slaves; but if these men would think and consider, they would learn after what fashion we order and settle our affairs, and that in wisdom and counsel we are superior to them. We have such proficiency in the science of geometry that without ruler or compass we draw circles of all sorts, and triangular and quadrangular figures; in our dwellings we construct all sorts of angles. Men have learned the rules of sovereignty and government from us; for we station porters and guards at our abodes so that no one can approach our king without permission. We extract honey from the leaves of trees, and when we have collected it, we sit down comfortably in our houses and eat it with our young ones. Whatever remains of our leavings, all these men pick out and take for their own use.

"No one has taught us these arts, but they are revealed to us from the Almighty, so that without the help and aid of teachers we are versed in so many arts. If the men have the conceit to think that they are masters and the animals are their slaves, then why do they eat our leavings. It is not the practice for kings to eat the orts of slaves. There are many matters in which men have need of us, but there is not one in which we have any necessity for them. Therefore, this claim without proof cannot be gained by them.

"If this man would only look upon the doings of the ant;

how, notwithstanding his tiny form, he constructs all sorts of tortuous dwellings under the ground, so that how great soever may be the inundation, no water can ever enter therein; how he collects and stores grain for his food, and how, if any of it ever gets wet, he takes it out and dries it in the sun; how he tears off the husk and breaks in two pieces all the grains which are likely to germinate. In the hot season many ants assemble in large caravans and go about on every side in search of food. If an ant discovers anything which from its weight he is unable to lift, he takes a little of it and goes to inform his party. Then the one who marches at their head takes a small portion of it as a sample by which to recognise it, and goes to the place; afterwards they all congregate, and with great toil and labour carry it off. If any one ant is lazy about his work they beat him and drive him off. Thus, if this man would reflect, he would find out what great science and intelligence the ant possesses.

"In the same way, the locust, eating and drinking during the spring harvest, when she gets fat, goes and digs a hole in some soft ground and lays her eggs. She then covers them with earth and flies away. When the time of her death arrives, the birds eat her up, or she perishes from excess of heat or cold. In the following year, when the spring season returns, and the weather becomes mild, a little young one is produced from the egg like a maggot, which creeps on the ground and feeds upon the grass. When its wings are developed, it eats and drinks till it grows big, and then in the regular way it lays its eggs and hides them in the ground. In this way year after year the young ones are produced.

"Similarly, silk-worms, which for the most part live upon the trees of the hills, but more especially on the mulberry-tree, when they grow fat in the days of spring, spin their mucus on the trees, and sleep therein in perfect ease. When they wake up they lay their eggs in that same position,

and then they depart. The birds then devour them, or they die of themselves from heat or cold. The cocoons remain in safety all the year, and in the next year the young ones are produced from them, and these crawl about upon the trees. When they become plump and strong, they in the same way lay eggs and produce young ones,

"Wasps form their combs upon walls and trees, and deposit therein their eggs and young ones. But they do not amass any food ; day by day they seek their sustenance, and in the time of winter they hide in holes and crevices and die. Their skins remain there all the winter, and do not decay or melt away. In the spring season, by the power of God, life again comes into them, and they, in their usual manner, build their dwellings, and produce their young ones.

"Thus all insects, having brought forth their young, nourish them entirely out of tenderness and kindness, not with the expectation of services to be rendered by them ; different indeed from men who always entertain the hope of kindness and benefit from their children. Generosity and liberality, which are characteristics of the great, are never to be found in them ; then what thing have they to boast about over us? Again, flies, gnats, mosquitoes, and other insects which lay eggs, feed their young ones, and build houses, do not do so merely for their own benefit, but that after their death other insects may come and find comfort. Because every one of them has a full assurance of his own death, and when the days of mortality are complete, with resignation and cheerfulness it passes away. In the following year, God in His power reproduces them. Verily these do not under any circumstances deny Him, as many men deny that there is a resurrection and day of judgment. If man could but understand these facts about the animals, and how greatly they excel him in their plans for this life and the next, he would not b ast of being master, and having the animals for slaves."

When the representative of the flies closed his speech, the King of the Jins was much pleased, and praised him. Then turning to the assemblage of men, he said, "You have heard all that he has said; have you any answer left?" Then one person of them, an Arab, said—"There are many virtues and good qualities in us, by which our claim is established." The king directed him to mention them. He said—"Our life passes by with great pleasure. Good things, of every kind and sort, are procurable for our food and drink, which are not even seen by animals. We eat the pulp and kernel of the fruit; they swallow the rind and stone. Besides this, we eat sweetmeats, cakes, and confections[1] in great variety. For the recreation of our constitutions we can have dancing and music, laughter and merriment, tales and stories. We wear beautiful garments and jewels of all kinds, and we lay down (for our use) felt, tapestry, druggets, cloth, and many different sorts of carpets. Where can the animals get all these articles? They always eat the grass of the forest, and being quite naked by night and by day, they are subject like slaves to toil and labour. All these things are proofs that we are masters, they are slaves."

The nightingale, the representative of the birds, was sitting in front upon a branch of a tree, and thus addressed the King:—"This man, who is boasting about the varieties of his food and drink, does not perceive that all these are in reality troubles and torments to him." The King asked how that was, and told him to explain. He said, "In this way, that they endure many hardships and troubles for the sake of these comforts. Digging the ground, ploughing, constructing bridges, irrigating with water; sowing, reaping, weighing and grinding the corn; kindling fires in ovens, cooking, wrangling with butchers about meat, keeping accounts with shop-

[1] The text gives the names of several, but they are not translatable into English.

keepers, enduring toil for the sake of getting money, studying science and art, giving pain to their bodies, travelling into distant countries, and for two farthings standing with their hands clasped in the presence of noblemen. In fine, with all this labour and effort they amass wealth and property, which after their death falls to the lot of others. If it has been gained in a lawful way, a satisfactory account can be given of it, but if it has not, it is torture and torment.

"We are secured from all these pains and tortures, because our food is merely vegetables; whatever springs from the earth, we, without labour or trouble, make use of. We eat the various fruits which God Almighty, of His power, has created for us, and to Him we always pay our thanks. Care and search for meat and drink never enters into our minds; wherever we go, by the grace of God, everything (we need) is procurable; but these (men) are ever writhing in anxiety about their food. And as they consume many different kinds of food, so do they suffer many pains and torments, and are subject to chronic diseases, vapours, headache, cholera, palsy, tic-doloreux, ague, cough, jaundice, fever, hectic fever, boils, pimples, itch, ringworm, scrofula, gripes, diarrhœa gonorrhœa, elephantiasis, polypus—in fine, they are subject to diseases of all sorts. For medicine and physic they run and resort to the houses of doctors; but for all this they with impudence declare, 'We are masters; they are our slaves.'"

The man replied, "Sickness is not at all peculiar to us; beasts also are subject to most diseases." He retorted, saying, "When animals fall sick, it is entirely through association and intimacy with you. Dogs, cats, pigeons, fowls, and other animals who are in bondage to you, do not obtain their natural food and drink; consequently they fall sick. Those animals who roam about at will in the jungles are preserved from every disease, because their times of eating and drinking are fixed, and there is no deficiency or excess in the quan-

tity. But those animals who are captives to you cannot pass their days in their natural manner; they eat food at unseasonable hours, or through hunger they eat to excess; they do not keep their bodies under control, and consequently from time to time they fall sick.

"There is also this reason for your children being diseased. Pregnant women and nurses, through greediness, eat that unsuitable food of which you boast, from which foul humours are produced; the milk is vitiated, and through its effects children are born ugly and always liable to diseases. Through these diseases they are subject to sudden death, to the agonies of dissolution, and to sorrow and anger. In fine, you are involved in these evils from the effect of your own works, but we are preserved from them.

"Of all the kinds of food to be found in your houses, honey is the choicest and best. You eat it and employ it in your medicines; but it is the mucus of insects; it does not arise from any art of yours; then what have you to boast about? We and you are equal (partners) in eating the remaining fruits and grains, and from of old our ancestors and your ancestors have continued to be on an equality (in this matter). In those days, when your great ancestors, Adam and Eve, were dwelling in paradise, eating the fruits of that place without toil and labour, and feeling no kind of anxiety (or need of) exertion, our ancestors also there shared with them those comforts and blessings.

"When your ancestors, being deluded by their enemy, forgot the counsel of God, and showed their greed for a certain grain, they were expelled from thence. The angels, having brought them down, cast them into a place where there were neither leaves nor fruit: what mention can there be then of (dried) fruits? For a long period they kept weeping in their grief. At length God accepted their repentance, and pardoned their sin. He sent an angel to them, who came and taught

them how to till the ground, to sow, grind, cook, and to make garments. In fine, day and night they were subject to these troubles and labours. When many children were born to them, and these began to live in every place, whether wood or field, then evil doings began against the (animals) dwelling on the earth. Their abodes were seized, some were made prisoners, and some fled. Making all sorts of snares and nets, they pursued them in order to capture and confine them. At length, matters have arrived at such a pitch that now you stand there boasting, expatiating on your dignity, and ready for contending and quarrelling.

"And when you say that you have parties of pleasure, that you are occupied in music and dancing, and pass your days in luxury and enjoyment; that you wear fine clothes and jewels of all sorts, and that you have many things besides these which we cannot get—this is all true; but you have for every one of these things its opposite of pain and torment, from which we are exempt. Thus, instead of parties of pleasure, you sit in the house of mourning; instead of happiness, you endure grief; instead of music and laughter, you weep and feel pain; instead of fine houses, you sleep in the dark grave; instead of jewels, you wear a collar on your neck, fetters on your hands, and chains upon your legs; and instead of praise, you are subjected to derision. In fine, for every joy you feel a corresponding sorrow. But we are exempt from all these evils, because these are the troubles and pains which befit slaves and miserable creatures.

"Instead of your cities and houses, we have this boundless plain for our use. From earth to sky, wherever our hearts desire, we fly. We pick and eat the green verdure on the banks of the rivers without let or hindrance; free from toil and labour, we eat our suitable food and drink pure water; there is no one to forbid us; we have no need of ropes or buckets, bottles or pitchers—all these things are required for

you, that you may take them on your shoulders, carry them about from place to place, and sell (the water). You are ever liable to labour and trouble; these are all distinctive marks of slaves: how then is it proved that you are the masters, we the slaves?"

The King then asked the representative of the men if he had any other answer left. He replied, "We have many excellences and distinctions which testify to our claim." The King told him to state them. A Persian[1] among them said, "God Almighty has bestowed upon us distinctions of many kinds—religion, prophecy, and the revealed Word,—all these blessings He has given to us. Having made known to us what is lawful and unlawful, good and evil, he has restricted this (knowledge) to us, in order to bring us into paradise. Ablution, purification, prayer, fasting, sacrifice, almsgiving, saying prayers in the mosques, preaching in pulpits, and many other acts of devotion He has taught us. All these distinctions afford evidence to this, that we are masters, they the slaves."

The representative of the birds then said, "If you were to reflect and consider, then it would be found that these things are troubles and hardships to you." The King inquired, "What kind of trouble." He said, "God Almighty has established all these modes of worship in order that their sins may be forgiven, and that they may not be able to go astray. Thus He says in the Kurán, 'Good deeds prevent evil ones.'[2] If they do not act upon the rules of the law, then they are disgraced in the estimation of God. In this fear they continue occupied in devotion. We are pure from sin, and have no need of the devotion of which they boast. And God Almighty has sent prophets to those people, although

[1] The printed text has *'Ibránt*, a Hebrew, but it is obvious that the speaker is a Muhammadan, probably an *Irání* or Persian.

[2] Kurán, Súrat xi. v. 116.

they are infidels, idolaters, and sinners, who do not perform worship to Him, but are occupied night and day in debauchery and wickedness. We are free from that idolatry and sin; we know God to be one and without partner; and we are engaged in His worship. The prophets and messengers (of God) are like the physicians and astrologers. These people find the need of physicians when they are sick and ill, and they entreat the astrologers (to tell them) of things inauspicious and ill-fated.

"Ablution and purification have been made duties for you, because you are always unclean. Night and day you pass your time in adultery and . . . . . and your bodies are of foul odour; hence the command of purification for you. We abstain from these things; during the whole year we approach each other only once, and that not for lust and gratification; for the sole object of the perpetuation of our species we do the deed. Prayer and fasting are duties with you on this account, that through them your sins may be pardoned. We do not commit sin; then why should these be duties for us? Sacrifices and almsgiving are incumbent upon you, because you accumulate great wealth by lawful and unlawful means, and do not bestow it upon deserving people. If you expended it on the poor and needy, then why would alms-giving be made a duty for you? We take compassion and pity upon our fellows, and never accumulate anything through avarice.

"When you say that God Almighty has revealed to you texts of the Kurán relating to things lawful and unlawful, to penal laws and the laws of retaliation, all this was for your instruction, because your hearts are dark. Through stupidity and ignorance you do not know what is beneficial, what injurious; consequently you require teachers and masters. But God Almighty makes all things known to us without the intervention of prophets, as He himself says in the Kurán,

'God said to the fly, build your house upon the hills.' And in one place he says, 'Every animal knows its own prayer and praise.' And in another place he says,[2] 'God Almighty sent a crow to go and dig the ground, and show Cain that he also, in the same way, might dig the earth, and bury the coffin of his brother.'[3] When Cain saw it he said, 'What a pity it is that I have not got as much sense as the crow, that I might similarly inter my brother's bier.' Indeed he felt great regret on this matter.

"And then you talk about your going into the mosques and religious houses for the purpose of public prayer; but for this we have no necessity at all; to us every place is a mosque and temple;[4] wherever we cast our eyes we perceive the divine presence. Neither have we any need of prayers on Sabbaths and festivals, for we are always engaged night and day in prayer and fasting. In fine, all those things you boast about we do not all require."

When the messenger of the birds had thus finished speaking, the King looked to the men and said, "If you have anything else left to say, then speak." An Irákí out of the assemblage of men answered, "There are still many superior qualities and excellences in us by which it is established that we are the masters and the animals are our slaves. Thus we have various garments to adorn and beautify us—shawls, gold embroidery, silks, brocades, furs, mixed fabrics of silk and cotton, *gul-badan*, muslins, fine Mahmúdí muslin, *sakn*, satin, flowered muslin, lace, chequered cloths; various kinds of carpets, druggets, and felts; and besides all these, we can get many other fine things. Hence it is ascertained that we are the masters, they the slaves, for where can the animals get all these things? They wander about stark naked in the

[1] Kurán, Súrat xxi. v. 70.
[2] Kurán, Súrat xxiv. v. 41.
[3] Kurán, Súrat v. v. 44.
[4] "My altars are the mountains and the hills."—*Byron.*

jungles like slaves. All these gifts and blessings of God are proofs of our domination; it is right that we should exercise lordly authority over them, and do with them as we please—they are all our slaves."

The King asked the animals if they had any answer to give to this. The jackal, the ambassador of the rapacious beasts, said to the man, "As you are boasting so much about your fine and soft dress, tell me this, Where were all these different garments in the first age? perhaps you took them by tyranny and violence from the animals." The man asked what time he was speaking about? He said, "Of all the garments that you possess, the finest and the softest are the brocades and the silks, these are made of raw silk, and that comes from the mucus of a worm; and this worm does not belong to the race of Adam, but is a species of insect, which for its own protection spins (a web) with its mucus on the trees, so that it may be sheltered from the evils of cold and heat. By force and tyranny you have torn it from these insects; consequently God has made you subject to this punishment, that you have to take it, with labour spin and weave it, and then to get it sewed by tailors, and washed by washermen. Indeed you suffer so much trouble and labour about it, that you carefully keep it and sell it—you are always writhing in anxiety about it.

"So there are other garments which you weave from the fur and hair of many animals, and your finest garments are generally made from the wool of animals; with force and violence you tear them from the animals, and then appropriate them to yourselves. To make such boast of this is improper. If we were to boast thereof, it would become us, because God Almighty produced it on our bodies, that we might make it our covering and dress. He, of His compassion and kindness, bestowed this dress upon us, that we might be protected from cold and heat. God Almighty brings forth this dress upon our bodies at the time when we are born, and of His kindness

He places it all within our power, without any labour or trouble of ours. But you always, till your dying breath, are involved in trouble about it. Your ancestors rebelled against God, and in requital thereof you are subjected to this trouble."

The King said to the jackal "Relate to us the facts about the beginning of the race of Adam." He replied, "When God created Adam and Eve he provided food and covering for them like as he did for the animals. Accordingly, those two were living in the East upon the Ruby mountains, under the equator. At the time He created them they were quite naked, but their entire bodies were covered with the hair of their heads, and by means of this same hair they were protected from the cold and heat. They used to stroll about in the garden and eat the fruit of all the trees; they underwent no kind of toil or labour like as these people are now forced to undergo. The divine command was, that they were to eat the fruit of all the garden, with the exception of one tree which they were not to approach. Through the beguiling of Satan they disregarded the direction of God. Then they lost all their superiority; the hair of their heads fell off, and they became quite naked. The angels, by divine command, expelled them from thence, in the way that the doctor of the Jins related the circumstances at length in a former chapter."

When the representative of the rapacious beasts had thus spoken, a man said, "O beasts, it is not fit and right for you to speak before us; it is better for you to be silent." The jackal asked for what reason? He said, "Because among the animals there is no one more wicked and vicious than you; no animal more hard-hearted, and none so greedy to devour carrion. You are good for nothing but to worry animals, and you are always bent upon their death and destruction." He asked, "How is this?" And the man replied,

"Because all rapacious beasts prey upon and devour animals; they crush their bones and drink their blood, and never take any compassion upon their condition."

The representative of the carnivorous beasts said, "If we do inflict this treatment on the animals, it is all through your instruction, for without that we knew nothing whatever about it. Before the time of Adam no rapacious beast preyed upon animals; when any animal died in the woods and wilds, they used to eat its flesh, but they did no injury to living beasts. So long as in any place they found flesh lying on the ground, they did not tear any animal; but in the time of want and extremity they were compelled to do so. When you were created, and you began to catch and confine goats, sheep, cows, oxen, camels, and asses, you did not allow any animal to remain in the jungle; then how was their flesh to be obtained in the jungle? Having no resource, we took to preying upon living animals; and this is lawful for us, just as it is allowable for you to eat carrion in time of extreme necessity.

"When you say that the hearts of rapacious beasts are hard and merciless, we do not find any animal complaining of us like as they complain of you. And you say also, that carnivorous beasts tear open the bellies of animals, drink their blood, and eat their flesh; but you do just the same thing. You cut them with knives, slaughter them, flay them, rip open their bellies, crush their bones, roast them, and eat them —all these practices owe their origin to you. We do not do so. If you would consider and reflect, then you would understand that the tyranny of the rapacious beasts is not equal to your own, as the representative of the cattle has stated in the first chapter. You also pursue such a course towards each other, and towards your kindred, as the animals know nothing about.

"When you tell us that no good comes to any one from

us, this is clear, that benefit comes to all of you from our skins and fur. The birds of prey also who are in bonds with you, hunt their prey and feed you with it. But tell us what advantage the animals derive from you. The injury is apparent, for you slaughter them, and eat their flesh. But your stinginess towards us is such that you bury your dead in the earth, so that we cannot get to eat them.

"You say, that the rapacious beasts kill and ravage animals; but the rapacious beasts having seen you do so, have adopted the usage. From the days of Cain and Aḇęl to the present time, it continues to be seen how you are always engaged in war and strife. Thus, Rustam, Isfandiyár, Jamshíd, Zuhák, Farídún, Afrásiyáb, Minúchihr, Dárá, Iskandar, and others, were always occupied in massacre and slaughter, and in it passed away. Even now you are engaged in disturbance and rebellion; but for all this you boast without shame, abuse the rapacious beasts, and with fraud and false pretensions seek to establish your authority over them. Have you ever seen the animals engaged in war and strife, and seeking to injure each other like as you do? If you would inquire into the affairs of the wild animals with consideration and care, you would learn that they are far better than yourselves."

The ambassador of the men inquired if there was any proof of this, and he replied, "Those of you who are holy and devout quit your dominions, and go out into the mountains and jungles, where the wild beasts have their abode, and with them they keep up a warm acquaintance night and day, nor do the wild beasts tear them. Therefore, if the wild beasts were not better than you, then why should your holy and devout men resort to them? For pious and temperate people do not resort to the wicked, rather do they flee far from them. This is a proof that the wild beasts are better than you.

"Another proof is this: when your tyrannical kings have any doubt about the probity and purity of any man, they drive him out into the jungle. If the wild beasts do not tear him to pieces, they understand from that fact that he is righteous and devout; because every species recognises its own fellow, and the wild beasts knowing him to be righteous do not molest him. True it is 'One saint knows another.' Verily there are bad and vicious ones among the wild beasts, but why is this? are there not good and bad in every species? Even the beasts which are bad do not tear to pieces the good and righteous, but they devour the evil men. Thus God Almighty declares, 'I make tyrants to prevail over tyrants, that they may obtain the recompense of their sins.'"[1]

When the ambassador of the rapacious beasts finished this speech, a philosopher belonging to the company of Jins said, "He speaks the truth; those people who are good shun the bad and associate with the good, although these belong to a different species; and those who are bad flee from the good to go and associate with the wicked. If men were not evil and vicious, why should their devout and holy men go and dwell in the wilds and mountains, and there conceive affection for the wild beasts, notwithstanding that they belong to a distinct species. Between these and those there is no apparent similarity; still in good qualities they surely must be partners." All the congregation of Jins said, "He speaks the truth—there is no doubt or uncertainty about it." The men on every side, when they heard this condemnation and censure, were greatly ashamed, and hung down their heads. Meanwhile evening came on, the court rose, and all taking leave, went to their own dwellings.

[1] Kurán, Súrat, vi. v. 129.

CHAPTER XXIII.

Disputation between Man and the Parrot.

IN the morning all the men and animals attended the court of justice. The King told the men that if they had still any other proof of their claims to adduce, they were to state it. A Persian said, "There are many laudable qualities in us by which our claim is established." The King directed him to set them forth, and he said, "In our race there are kings, ministers, nobles, secretaries, financiers, revenue officers, magistrates, assistants, mace-bearers, servants, friends, allies, and many other classes besides these; rich men, gentlemen, humane men, scientific men, holy men, devotees, abstinent people, preachers, poets, learned men, virtuous men, judges, lawyers, *súfís*, grammarians, logicians, physicians, geometricians, astrologers, soothsayers, interpreters of dreams, alchemists, and magicians; men of trade, builders, weavers, cotton-carders, shoemakers, tailors, and other numerous classes. Of all these classes each one has its distinct morals and laudable qualities, and its distinct and approved institutes and arts. All these excellences and qualities are peculiar to us; the animals do not share in them. From this it is evident that we are the masters, and the animals our slaves."

When the man had ended his statement, the parrot said to the King, "This man is boasting about his many varieties. If he would consider the varieties of the birds, he would understand that, as opposed to these, the varieties of men

are very few. But for every good sort among them I will name its opposite bad one, and for every honourable one a base one. Among the different sorts of them are to be found Nimrod, Pharaoh, infidels, adulterers, idolaters, atheists, deists, traitors, tyrants, highway robbers, thieves, knaves, pickpockets, rogues, liars, cheats, swindlers, hermaphrodites, whoremongers, ... dolts, fools, misers, and many others besides these, whose sayings and doings are incapable of expression. But we are preserved from all these, and besides, we are partakers of many praiseworthy qualities and pleasing virtues; for in our species also there are leaders and chiefs, friends and allies. Moreover, our chiefs excel the kings of men in justice and good government, because men cherish their subjects and soldiers merely for their own designs and benefit, and when their object is accomplished, then they take no further thought of their soldiers and people. But this is not the way with (real) chiefs.

" For good government and rule it is necessary that a king should always show consideration and kindness to his army and people. As God Almighty always shows mercy to His servants, in the same way it is right that every king should keep an eye of tenderness over his people. The chiefs of the animals always have consideration and kindness for the condition of their army and people. In this same way the chiefs of the ants, and of the birds also, are always engaged in making provisions and arrangements for their subjects. When they show any kindness and beneficence towards their soldiers and people, they do not want any return or reward for it. Neither do they cherish any expectation of good from their offspring as a return for having brought them up, like as men nurture their children, and afterwards exact service from them. Animals, having given birth to their young ones, supply them with food; they expect nothing from them afterwards; out of mere tenderness and kindness they nurture

and feed them. They keep their feet firm in the way of God, for He creates His servants, and gives them their daily bread, but has no expectation of gratitude from them. If these evil practices were not (common) among men, why should God command them to render thanks to Him and to their parents? He has not given this commandment to our progeny, because they do not exhibit infidelity and disobedience."

When the parrot reached this part of his speech, the doctors of the Jins said, "He speaks the truth." The men being ashamed, hung down their heads, and no one gave any answer. Thereupon the King asked one of the sages who the kings were who had been eulogised for their great consideration and kindness towards their people and soldiers. The sage replied, "Angels are meant by those kings. For whatever sorts, kinds, and varieties of animals there are, God has appointed angels for every one, to look after its protection and government. Among the tribes of angels also there are chiefs and leaders, who show consideration and kindness to their respective tribes."

The King inquired whence the angels derived this tenderness. He replied, "God Almighty in his mercy has conferred upon them this advantage. For there is no person in the world whose kindness amounts to the one hundred thousandth part of that kindness which God exhibits to His servants. So, when He created His servants, He appointed angels for the protection of every one of them. Their form and appearance He fashioned with great beauty and grace; He gave them intellectual powers, He granted to them all a knowledge of the useful and detrimental.[1] For their rest (*i.e.*, abodes) He created the sun, moon, constellations, and stars. He produced their daily food from the fruit and leaves of trees; and in fine, He bestowed on them blessings of every

[1] "A knowledge of good and evil."

sort and kind. All this is a proof of His kindness and mercy."

The King asked who was the chief of those angels who had been appointed for the protection of men. The sage replied, "The reasonable soul; for since the time of Adam's creation this has been the partner of man's body. Those angels who, at the divine command, paid homage to Adam, they are called 'Animal Life,' and they are subject to the reasonable soul. They who did not pay homage are the passion of anger and the sensual lusts. They call this also Iblís (devil). The reasonable soul still remains among the descendants of Adam, in the same way as the corporeal form of Adam still survives. They are born, and they continue in that form, and in the day of judgment the sons of Adam will rise in that form, and enter into paradise."

The King asked how it was that the angels and the senses were not visible. The sage replied, "It is because they are ethereal and transparent, and are not perceptible by the mortal senses. The prophets and saints, however, through purity of heart, behold them, because their senses are free from the gloom of folly, they are watchful against the slumber of heedlessness, and their senses are similar to those of the angels. Hence they see them; and hearing their words, they communicate them to their fellows."

The King having heard these details, said, "May God reward thee." Then he looked towards the parrot, and told him to finish his speech. He said, "This man maintains that there are many workmen and mechanics in his race; but this is no proof of his superiority, because among us also are many animals who share with them in those arts. Thus the fly (bee) possesses greater ability in building and repairing than their architects and engineers,[1] for it builds its house without earth or bricks, or lime or mortar. In the drawing

[1] Lit. "geometricians."

of lines and circles it has no need of ruler or compasses; but these (men) require materials and tools. So also there is the spider, which is the weakest of all insects, but which, in spinning and weaving, has greater skill than all their weavers. In the first place, he draws out a thread from his saliva; afterwards, having formed it into a kind of ladder, he firmly attaches it to something above, and keeps open a small space in the centre, for the purpose of capturing flies. In this work of art he has no need of materials; whereas their weavers cannot weave anything without stuff.

"So again there are silk-worms, which are very feeble, but which possess greater science and skill than *their* workmen. When they have eaten, and are satisfied, they come to their dwelling-place. Then, in the first place, they spin some fine kind of lines from their saliva; these they afterwards attach to something overhead, and make it firm and strong, so that neither wind nor water can get into it, and here, according to their custom, they sleep. All this skill they have acquired without the teaching of parents or masters; neither do they require needles or thread; but *their* tailors and darners can do nothing without them. The swallows also build their nests hanging in the air under the caves, and require neither ladders nor anything of the kind to get up to them. So also the white ant constructs her house without mud or water, requiring nothing for the work.

"In fine, all beasts and birds make houses and nests, and support their offspring. They have greater intelligence and skill than man. For instance, there is the ostrich, which is allied both to bird and beast, with what care does she[1] provide for the nourishment of her young! When the eggs amount to twenty or thirty, she divides them into three lots; some she secures in the earth, some she exposes to the heat of the sun, and some she keeps under her wings. When

[1] The text represents the male as doing this.

a good many young ones are hatched, in order to sustain them she digs up the ground, picks out the worms, and feeds her young ones. But among mankind no woman nourishes her children in this way. Nurses and midwives attend to them. As soon as they are taken from the womb and are born, they bathe and wash them, wet nurses feed them, and lull them in cradles—they do everything; the mother of the child takes no heed of it.

"Their children also are excessively stupid; they know nothing at all of what is beneficial, what injurious. After they arrive at fifteen or twenty years of age they get to years of discretion. Still they require masters and teachers; they pass all their days in reading and writing, and after all they remain the biggest fools in existence. But when our young ones are born they are from the first instant aware of what is good and what is bad. Thus the young of fowls, partridges, and quails, as soon as they come out of the egg, run pecking about, and if any one tries to catch them, they run away from him. This knowledge and intelligence has been communicated to them on the part of God Almighty, that they may know what is good and what is bad. The reason of this is, that among those birds the male and female do not assist each other in feeding them, as pigeons and other birds do; for among these latter the cock and hen unite in feeding their young. It is for this that God has bestowed on young fowls such intelligence that they do not depend upon their parents for support, but of themselves peck and feed. They do not need to be supplied with milk, or fed with grain, like the young of other animals and birds. Then, who is the highest in the estimation of God Almighty? Night and day we are employed in prayer and praise to Him, and consequently he has taken all this compassion upon our state.

"You say that in your race you have poets and preachers,

students and remembrancers;[1] but if you understood the language of birds, the praises of the reptiles, the expression of faith of the insects, the laudations of the beasts, the recitals of the locusts, the prayers of the frog, the sermons of the *bulbul*, the lectures of the *šang-khwára*, the summons to prayer of the cock, the cooing of the pigeon, the predictions of the crow, the eulogies of the swallow, or the warning to fear God made by the owl—if, besides these, you knew the particulars of the devotion paid by the ants, flies, &c., then you would know that among them also there are fluent and eloquent poets and preachers, students and memorialists. Thus God Almighty says, 'Everything pays its devotion in praise of God, but you do not know it.'[2] God has, therefore, given to you an inclination towards ignorance—that is to say, you do not understand their praises; but to us He has given a turn for knowledge, and has said, 'Every animal knows its own form of praise.'[3] So then, as the ignorant and the learned are not on an equality, we have the superiority over you. Then what matter have you to boast about, and with fraud and calumny to say, 'We are the masters, they the slaves?'

"And then you have made a statement about astrologers, but astrology is practised only among ignorant people. Women and children believe in it, but it is held in no esteem among the wise. Some astrologers, in order to delude fools, declare that some particular incident will happen in such and such a city in ten or twenty years' time; whereas they know nothing about their own affairs, what will happen to them, or what will be the condition of their children. They make statements about some distant country some time beforehand, so that people may think they speak truly, and may have faith in them. The only people who place reliance on the words of astrologers are those who have erred and are

[1] *Zákir*, one who remembers, who feels gratitude, and expresses it.
[2] Kurán, Súrat xvii. 49. [3] *Ibid.* xxiv. 41.

rebels (against God); such as the tyrannical and violent kings among men, who deny there is any future state, and who do not believe in destiny—Nimrod and Pharaoh, for instance. These kings, upon the statements of the astrologers, had hundreds, even thousands of children put to death. They used to believe that the regulation of the world rested upon the seven planets and the twelve signs of the zodiac. They did not know that nothing happens without the command of the Lord, who made the constellations and the planets. True it is that

'Gainst fate no plans prevail.'

After all, what God willed came to pass.

"The history of this matter is, that the astrologers had informed Nimrod that a child would be born in his reign, who, after being brought up, would attain a high position, and overthrow the religion of the idolaters. When he asked them at what place and in what family the child would be born, and where he would be brought up, they could not tell him; so they said to the king, 'Give orders that all children born during this year shall be slain;' their idea being, that *the* child would be killed among them. At length God Almighty created Abraham, the friend of God, and preserved him from the malevolence of the infidels. This same kind of treatment Pharaoh dealt out to the children of Israel; but here also God Almighty kept the patriarch Moses safe from his malice. In fine, the predictions of astrologers are all fables; fate is never to be evaded, and yet you boast and say that you have astrologers and sages in your race. These men are only fit to delude sinners, and those who put their trust in God pay no heed to their words.

When the parrot had reached this point of his speech, the King asked him, "If the prevention of evil through the stars is impossible, then why do astrologers study them and establish (the fact) with proofs? and why do they fear them?" He said, "The prevention of the evil influences of the stars

is certainly possible, but not in the way the astrologers maintain. It is (to be effected) by seeking the help of God, who is the Creator of the stars." The King asked how the help for this was to be sought of God. He replied, "By acting on the commands of the law, by weeping and lamentation, by prayer, by fasting, by making offerings and giving alms, and by worshipping with sincerity of heart—this is (the way of) seeking help of God. Whenever any one implores God to prevent (the inauspicious influences of the stars), assuredly God does preserve him. The astrologers and soothsayers give information before the occurrence of events, and say God Almighty will bring this event to pass; but is it not better in this matter to pray to the Lord to prevent the occurrence, rather than to act upon the rules of astrology."

The King said, "If by acting on the commands of the law evil is averted, it follows of necessity that what is predestined by God is set aside." He said, "The divine predestination does not change, but when people make their supplications to God for its prevention, He preserves them from the event. So when the astrologers informed Nimrod that a child would be born who would be the opponent of the religion of idolaters, and who would throw all his subjects and army into confusion, it was Abraham, the friend of God, who was thus indicated; and God Almighty having created him, brought low and destroyed Nimrod and his army by His hands. But if at that time Nimrod had prayed to God for safety, then the Almighty in his mercy would have brought him into the religion of Abraham, and he and his army would have been saved from dishonour and destruction. So also when the astrologers announced to Pharaoh the birth of Moses, if he had made his supplications to God for safety, God would have brought him also into his religion, and have preserved him from dishonour; in the same manner as the Almighty gave salvation to his wife, and bestowed upon her the blessing

of the true faith. The tribe of Jonas also, when they were beset with troubles, prayed to the Lord, and He gave them a refuge from their ills."

The King said, "It is true—the study of the stars, the prediction of events before they happen, and prayer to God for prevention of those evils—these all are things of which the advantage has been understood. For this reason Moses gave this admonition to the children of Israel, saying, 'When you are in dread of any calamity, then pray to God with earnest supplication and mourning, because He, through the sincerity of your prayers, will preserve you from that occurrence.' Beginning from Adam, and (coming down) to the time of Muhammad the Pure, (may the blessing and peace of God be on him!) this practice has always prevailed, for them to give this direction to their followers when any accident befell them. Therefore it is proper for us to act in this way as regards the behests of the stars, and not as astrologers in these days delude people to forsake God, and fly (for direction) to the revolutions of the skies.

"For restoration to health of the sick also, one should first turn to God, for a perfect recovery may be obtained from His grace and kindness. It is not right that we should turn away from the court of the true Healer, and resort to physicians. Some men, at the beginning of their illness, apply to physicians, but receiving no benefit from their remedies, they in their despair betake themselves to God. Frequently even, with great importunity and lamentation, they write out statements of their cases in petitions, and hang these up on the walls or pillars of the mosques, and God grants them a cure.

"So it behoves us to resort to God against the influences of the stars, and not to act upon the delusions of astrologers. Thus, there was a certain king to whom the astrologers had given information that an event would happen to his city, full of danger to the inhabitants. The king inquired how, but

they could give no explanation; still they were able to tell this much, that the event would befall on such and such a date of such and such a month. The king inquired of his people what course ought to be pursued to avert this calamity, and they who were learned in the law replied, that the best thing was that on that day the king and all the dwellers in the city, small and great, should go out of the town into the fields, and there make supplication and weeping before God, for the averting of the evil; then, perhaps, God might save them from that calamity. In conformity with their declaration, on that day the king left the city, and many people also went forth with him. Then they began to pray to God to preserve them from the evil, and kept watching all night.

"Sundry men felt no alarm at the predictions of the astrologers, and stayed in the city. During the night it rained with great violence, and the town being situated on low ground, the waters drew towards it from all sides, and filled it. All the men who remained in the city perished, but those who were engaged in prayer and lamentation outside the city were saved, just as Noah and those people who had faith were preserved from the deluge, while all the rest were drowned. God says, "We gave deliverance to Noah and to those people who embarked in the ark with him; but We overwhelmed those who deemed My words false, because they were a perverse generation."[1]

"The philosophers and logicians whom you make your boast of, do you no good, but rather lead you astray." When the man inquired how, and asked him to explain, he replied, "Because they divert men from the way of the law, and through the many inconsistencies (occurring in the holy book) they set aside the commandments of religion. The opinions and religions of them all are antagonistic; some of them maintain that the world is primeval,[2] some maintain the

[1] Kurán, Súrat vii. v. 42.

[2] *Kadim*—ancient.

pre-existence[1] of matter, some adduce proofs of the priority[1] of form. Some of them say that there are two prime causes, some maintain that there are three, others are convinced that there are four, while some say that there are five, and others increase them to six or even seven. Some are satisfied of the co-existence of the Creator and the creature. Some say that the world is infinite, and others adduce evidence of its being finite. Some acknowledge a resurrection, others deny it. Some believe in prophecy and inspiration, but others object. Some are bewildered and dizzy with doubt, others reject all reason and evidence, and others are convinced that all is delusion. Besides these also there are many other diverse beliefs to which they are all fettered.

"But our religion and way is one (only). We acknowledge God to be One, and without equal. Night and day we are engaged in His worship and praise. We do not make our boasts over any creature of His; whatever is ordained in our lot we are thankful for. We do not reject His authority, nor do we ask the why or wherefore of anything, as men (do when they) carp at His behests, His will, and His skill.

"Then as to the mathematicians and geometricians whom you boast about, they puzzle themselves night and day in thinking about demonstrations. They make pretensions to those things which are beyond conception or imagination, though they do not know it. They show no inclination for those sciences which are suitable for them, and pursue those vain trifles which are quite unnecessary. Some direct their attention to the measurement of bodies and of distances; some are distracted in ascertaining the heights of mountains and of clouds; some go about surveying rivers and forests, and some ponder and study to find out the system of the heavens and the centre of the earth. They take no heed about the physiology or measurement of their own bodies.

[1] *Kadim*—ancient.

They do not know how many entrails and intestines they have; what space there is in the cavity of the chest; what the state of the heart and brain is; what the nature of the stomach is; what the shape of the bones, nor what the fashion of the joints. They never know anything about those things which are easy to understand, and right to investigate. But it is from these things that the art and power of the Almighty are discovered, for, as the prophet says, "He who knows himself, knows God." And, with all this stupidity and ignorance, they rarely read the Divine Word, and do not heed the decrees of the Divine law, or the ordinances of the Prophet.

"The physicians whom you boast about are not required by you until you fall sick through eating unsuitable food in your greed and gluttony; then you go and wait at their doors with your urine bottles. The man who goes to the door of the physician or druggist is sick, just as the crowds who wait upon astrologers are ill-starred and unfortunate. But after all, their resorting thither only makes them more unfortunate, because the astrologers have no power in anticipating or delaying favourable or unfavourable moments. But notwithstanding this, many astrologers and necromancers, take paper and write rubbish upon it, in order to delude their dupes. The same is the case with the physicians, for sickness is only aggravated by resorting to them with your complaints, and they recommend abstinence from those things by which sick people are frequently cured. If people would leave it all to nature, then the sick man would soon get well. So, boasting about your astrologers and physicians is sheer folly. We have no need of them, because our diet is of one sort, and because of this (simplicity of our diet) we do not fall sick, we do not go to the houses of physicians with our complaints, nor have we any need of draughts and electuaries. The course of the free is to have no need of any one, but the way of slaves is to run about to the houses of everybody.

"The merchants, architects, and farmers whom you boast about, are worse than slaves, and are more wretched even than the poor and needy. Night and day they are involved in toil and labour, and cannot take a moment's rest. They are always building houses although they themselves do not dwell in them. They dig the ground and plant trees, but they do not eat the fruit of them. There are no greater fools than these, for they accumulate wealth and property, which they leave to their heirs, while they themselves always lead a life of starvation. The merchants also are always intent upon amassing dishonest wealth. They buy grain, and keep it, in the hope of its becoming dear, and in the days of famine they sell it for a high price; they give nothing to the poor and needy. All at once the wealth which they have amassed during a long period is destroyed; it sinks in the sea, or thieves carry it off, or some tyrannical king seizes it. Then, being wretched and abject, they go begging from door to door, and all the remnant of their lives is lost in vagrancy. They think that they have gained some advantage, and do not perceive that they have thrown away for nothing that valuable wealth, their precious life; that they have sold the next world for this, and have not even got what they purchased; that they have thrown religion to the winds; that they are divided by doubts, and have found delusion, but no rest. If you make your boast about this seeming advantage, then we curse it.

"You say that you have kind-hearted people in your race, but this is a mistake. For the friends, relations, and neighbours of these people go about poor and needy, naked and hungry, begging from street to street, and these take no heed of their condition. Do they call this humanity, that they should sit at home in ease and take their pleasure, while their friends, relations, and neighbours pursue a life of mendicancy? You say also that you have writers and revenue accountants among your people, but still it is very ill-judged of you to

boast about them, for in the whole world there are no men more villainous and rascally. They are constantly engaged in the endeavour to supplant their rivals by cunning, craft, abuse, and plausibility. Openly they write friendly letters in a very florid, ornate style, but in their hearts they are ever intent upon their designs of digging up the root and basis of (their competitors). Day and night they are bent upon their schemes of dismissing one man from his office, and of securing a *douceur* for the appointment of another; and so by fraud and deception they get him dismissed.

"As to the devotees and worshippers whom in your complacency you consider righteous, and whose prayers and intercessions you think to be acceptable in the sight of God; these men have deceived you by (outwardly) exhibiting their devotion and piety. For this public worship of theirs, their cultivation of their beards, their removing the hair round their lips, their wearing of the recluse's garment, their satisfaction with coarse clothes, their laying patch upon patch, their remaining silent and speaking to no one, their instructing men in morals and teaching them the mandates of the law, their making of long prayers so that their foreheads become indented (from prostration on the ground), their eating but little food so that their lips hang (flaccid), their dried-up brains, their emaciated bodies, their faded complexions,—all this, from beginning to end, is fraud and falsity. Their hearts are so full of malice and rancour that they do not recognise the existence of any one (but themselves). They are always censuring God, and saying, Why did He create the devil and Satan? why were whoremongers and adulterers brought into existence? and why does He give them sustenance? Such talk is improper, and their hearts are filled with similar Satanic notions. To your eyes they seem good, but in the sight of God there are none worse. Why do you boast about them? they are a disgrace and shame to you.

"Then as to your doctors and lawyers: they also, for the sake of mammon, make the unlawful to be lawful, and the lawful, unlawful. They put senseless interpretations on the word of God, and for the sake of gain pervert its original meaning; what possibility is there of devotion and piety (in them)? Hell (is prepared) for these very people whom you boast about. And your jurists and lawyers, before they get into office they go morning and evening to the mosques, say their prayers and preach to and admonish the people; but when they become magistrates and law-officers, they take away the property of the poor and of orphans, and convey it with flattery to tyrannical kings. They take bribes and pervert the right, and if any (suitor) is dissatisfied, they silence him with threatening and brow-beating. In fact, these people are terrible rascals; they make the wrong right, and the right wrong, and have not the least fear of God. Tortures and punishments are in reserve for them.

"Your khalífas and kings you have mentioned as being heirs of the Prophet, but their blameworthy qualities are manifest. Abandoning the course of the Prophet, they have slain the children of the prophets. They constantly drink wine. They exact service from the people of God, and consider themselves better than all men. They prefer this world to the next. When any one of them becomes ruler, the first thing he does is to imprison the man who from of old has served his ancestors. The claims of his service are entirely banished from the mind. In their greed of this world, they slay their friends and brothers. These are not the characteristics of great men. To boast about those kings and lords is injurious to yourselves, and to assert a claim of lordship over us without evidence or reason, is from end to end trickery and deceit."

CHAPTER XXIV.

The White Ant.

WHEN the parrot had finished his speech, the King looked towards the congregation of Jins and men, and said—"How is it that the white ant, although he has no hands or feet, takes up earth and builds his vaulted habitation over his body? Explain the facts of this to me." A person out of the Hebrew party said—"The Jins raise the earth for this insect, because these (insects) did for them the great service of eating up the staff of Solomon. He fell down, and then the Jins perceiving he was dead, fled from thence, and obtained release from their troubles and hardships."[1]

The King inquired of the Jin sages whether they knew anything about the matter which this person had spoken of, and they all replied, "How can we say that the Jins take up the earth and water, and give them to this insect? For even if this insect did show the Jins that kindness which this person

[1] This requires explanation. Solomon, by his supernatural power, forced the Jins to labour in the construction of the Temple. Advised of his approaching dissolution, and aware that the Jins would, after his death, cease to labour, he prayed that his decease might be concealed from them. A staff was miraculously provided for him, leaning upon which, and praying in his private cell in the Temple, he died. The staff supported him, and the Jins went on working. A white ant, meanwhile, kept devouring the staff; but as the wood was very stout and strong, it endured for a year. When it was eaten through, Solomon's body fell down, and his death was discovered: but the Jins had accomplished their work, and the Temple was finished.—*Kurán*, Súrat xxxiv.; *Tabarí*, chap. xcvii.

has stated, they are still liable to that work and labour, and have not been delivered from it; for Solomon used to make them raise earth and water and build houses, and did not trouble them in any other way."

A Greek sage said to the King, "One reason for this is known to me." The King told him to explain, and he said—"The structure of the white ant is wonderful and marvellous; its temperament is very cold, the articulations and pores of its whole body are constantly open. The air which enters into its body is condensed by the great degree of cold, and becomes water; this exudes on the surface of its body, and the dirt which falls on its body being formed into mud, coagulates. Having collected this, it builds the house over its body for its protection, so that it may be safe from every danger. Its two lips are very sharp, with which it bites fruit, leaves, and wood, and bores holes into bricks and stones."

The King said to the locust—"The white ant belongs to the insects, and you are the representative of the insects; explain then what this Greek doctor has said." The locust replied—"He has spoken the truth, but he has not given a complete description of the ant; there is something yet left." The King desired him to explain it fully, and he then said—"When God Almighty made all His creatures, and bestowed His blessings upon each one of them, in His wisdom and justice He kept them all equal. To some He gave a body and figure large and heavy, but He made their spirit very mean and despicable. To others He gave forms small and frail, but He made their intelligence acute and wise; thus the excess and deficiency of one side or the other was rectified. For instance, there is the elephant, who, in spite of his huge form, is so mean-spirited that he is obedient to a child, who mounts upon his shoulders and drives him whither he will. And there is the camel, who, although his neck and figure are

very long, is yet such a fool that he follows the lead of whosoever seizes his nose-cord; even a mouse might drive him if it liked. Then there is the scorpion, who is small in size, but still when he stings the elephant, he kills him. In the same way, this insect which they call the white ant, although it is very diminutive in size and very feeble, still it is very strong-willed. In fine, all those insects which are small are acute and wise.

The King asked the reason why all the large-bodied animals were stupid, and the little creatures sharp. Where," said he, "is the divine wisdom in this?" The locust replied —"The Creator, by His omniscience, perceived that animals of large body were capable of (inflicting) pain and trouble, and so if a high spirit had been given to them, they would never have submitted to any one; and if the little creatures had not been acute and wise, they would always have been in trouble and difficulty. Therefore He gave to the former an abject spirit, and to these a sagacious intelligence." The King directed him to explain this more fully, and he replied —"The (chief) excellence of every art is this, that the art of the artist and his mode of procedure should not be known to any one. Thus, there is the bee,[1] who in her house constructs all kinds of angles and circles without ruler or compasses, and nobody knows how she does it, or from whence she brings the wax and honey. If her body had been large, this art of hers must have been disclosed.

"Then, again, there is the silk-worm, whose method of spinning and weaving no one has discovered. It is the same case with the white ant, for the exact way in which she builds her house has never been disclosed, nor is it even known how she lifts the dirt and works. Doctors of philosophy deny that the existence of the world is possible without matter. God Almighty has made the art of the bee a proof (in refutation)

[1] Lit. "fly."

of this, because she, without matter, builds her house of wax and collects her food from honey. If it is their opinion that she gathers it from the flowers and leaves, then why do not they also collect some, and make something? If she gathers it from the midst of the water or the air, then if they are sharp-sighted, why do they not find out how she collects it, and build dwellings for themselves?

"In the same way God has made creatures of little bodies, to serve as proofs of his power and skill to tyrannical kings who have rebelled and turned away from Him. For instance, a gnat killed Nimrod, although the gnat is the smallest of all insects. When Pharaoh chose a wicked course, and rebelled against the patriarch Moses, God Almighty sent an army of locusts, which went (to his) country, and brought great distress on him. So when God bestowed on Solomon the royal and the prophetic office, and made all the Jins and all mankind subject to him, there were some evil persons who doubted his prophetic dignity, and declared that he had obtained his sovereignty by fraud and artifice. Although Solomon told them that God, in His grace and bounty, had conferred on him this distinction, still the doubt was not banished from their hearts. At length God sent the white ant, who went and ate up the staff of Solomon; he then fell down in his cell, but neither man nor Jin had the hardihood to face him. This (exercise of the) divine power was exhibited as a warning to those persons who glory in their size and dignity. For although they see all His arts and all His powers, still they take no warning from them, and boast about those kings who are powerless against the smallest of our worms.

"The shell (pearl-oyster) in which pearls are produced is smaller in bulk and more feeble than any aquatic creature, but in wisdom and knowledge she is wiser and more sensible than they all. Obtaining her food and sustenance in the depths of the sea, she dwells there; but on rainy days she

comes up from the bottom, and places herself upon the surface of the water. She has two large ears which she opens out, and when a drop of rain falls into one, she instantly closes it, so that the salt water may not mix with the rain-drop. Afterwards she goes back to the bottom of the sea, and for a period keeps the two drops of rain shut up until the water is decomposed,[1] and becomes a pearl. Well, where is such science to be found in man?

"God has implanted in the hearts of mankind a love for brocades and silks, and these are produced from the mucus of those little worms. They consider honey a most delicious food, and that is produced by bees. In their assemblies they illuminate with wax candles; for these also they are indebted to the bees. The most exquisite of all their decorations is the pearl, and this is produced by the skill of that little creature of whom a description has just been given. God has produced from those creatures such excellent things that men might see them and acknowledge His art and power. But although they behold all His powers and all His arts, they are still regardless; they waste their days in wickedness and infidelity, and they show no gratitude for His blessings, but practise violence and oppression towards his poor and helpless servants."

When the locust had finished this speech, the King asked the men if they had anything else left to say. They replied, "There are yet many excellent qualities in us by which it is proved that we are the masters and they our slaves." The King directed them to set them forth, and a certain man said, "Our forms are identical, their forms and shapes are diverse, and this proves us to be masters and them to be slaves; because (identity of figure) is proper for rule and mastery, and diversity is indicative of slavery." The King asked the animals what answer they could give to this? and they all remained for an hour pensive and downcast.

[1] Lit. "cooked."

After a little while the nightingale, the representative of the birds, said—"The man speaks truly, but although the figures of animals are various, still the instincts of all are alike; and although the forms of men are identical, their minds are very different." The King asked for the proof of this, and he said—"The variety of religions and creeds substantiates this statement, for among men there are thousands of sects—Jews, Christians, Magians, polytheists, infidels, idolaters, fire-worshippers, star-worshippers. Besides this, in each religion there are many sects, just as in olden times the opinions of the philosophers were diverse. Among the Jews there are the Samaritans, the 'Abálí and the Jalútí; among Christians there are Nestorians, Eutychians, and followers of Malká; among the Magians are Zarádushtís, Zarwánís, Harmís, Mazakís, Bahrámís, and Mánawís; among the Musulmáns there are Shías, Sunnís, Khárijís, Ráfizís, Násibís, Murjís, Kadarís, Jahamís, Mútazilís, Ash'arís, and others. What a great variety of sects there are! All their religions and creeds differ, (those of) one religion thinking the others infidels, and cursing them. We are free from all diversity; our creed and faith is one. In fine, the animals are all uniform in their belief, and faithful. They know nothing of idolatry or wickedness, fornication or adultery. They have not the least doubt or scepticism about the power and unity of God; they know Him to be the true Creator and Provider, and night and day they devote themselves to meditation, prayer, and praise. But these men are not acquainted with our prayers."

An inhabitant of Persia said, "We also believe God to be the Creator, Provider, one and without equal." Upon which the King asked him how it was that there was such great diversity in the religion and creeds of man. He said, "Religion and belief are the way and means by which the objects of life may be obtained. The aim and object of all is one and the same,

by whatever road they reach it. Whatever direction we go, we proceed only towards God." The King asked, "If the sole object of all is to reach God, then why does one (party) kill the other?" He replied, "This is not for the sake of religion, for there is no hatred in that; it is rather for rule, which is an institution of religion."

The King directed him to explain this fully, and he replied, "Rule and religion are twins; one cannot exist without the other, but religion is first, and rule is secondary. Religion is necessary for rule, that (through its influence) all men may be honest; and religion requires a king who, with authority, can enforce the commandments of religion among the people. For this reason some ministers of religion kill other persons for the ends of rule and government. Every minister of religion desires only this, that all men may adopt his creed and religion, and the ordinances of his law. If the King will attend to me, and listen, I will adduce a clear proof upon this point." The King directed him to proceed.

He said, "The mortification of the passions is an ordinance in all religions and creeds, and mortification of the passions requires that the aspirant for religion should sacrifice himself. So in rule, it is the practice to slay any other aspirant for rule." The King said, "The killing of kings in the pursuit of dominion is obvious; but why do professors of religion stifle their own passions?—tell me this." He said, "In the religion of Islam this is certainly the clearest command, for God says, 'God Almighty has purchased the passions and properties of true believers, and has provided paradise for them, that in the service of God they may slay, and be slain themselves.'[1] There are many other texts of the

[1] Kurán, Súrat ix. 112. Sales' translation is—"Verily God hath purchased of true believers their souls and their substance, *promising* them the enjoyment of Paradise, *on condition that* they fight for the cause of God, whether they slay or be slain."

Kurán besides this which are explicit upon the point, and in one place, according to the commands of the Old Testament, God says, 'If ye will turn unto God, mortify yourselves, for this is best for you in the sight of God.'[1]

"And when the Lord Jesus said, 'Who will be my assistants in the service of God?' all His friends replied, 'We will be your helpers in God's service.' Then the Lord Jesus replied, 'If you will be my assistants, then be ready for death and the scaffold, so that you may go to heaven with me, and live with your brethren. And if you will not be my assistants, then you are not of my flock.' Finally, they were all slain in the service of God, and did not forsake the religion of Jesus. In the same way, the people of India, the Brahmans and others, kill themselves, and in pursuit of their religion burn themselves alive. It is their belief that the highest of all services in the sight of God is that repentant sinners should destroy themselves, and burn their bodies, so that their sins may be forgiven.

"Thus men learned in theology restrain their passions, appetites, and lusts, and take upon themselves the burden of devotion, until their passions are subdued, and not the least desire or lust of this world is left. In fine, all religious men immolate their passions, looking upon this as the highest act of devotion, through which they find deliverance from the fires of hell, and attain unto heaven. But there are good and bad to be found in all religions and creeds; but of all the wicked, that man is by far the worst who denies that there is a day of resurrection, who has no hope of the reward of virtue, no fear of the punishment of sin, and who does not acknowledge the unity of God, although all men return to Him."

When the Persian stopped, after making this statement, a Hindu spoke, and said, "The children of Adam, in the num-

[1] Kurán, Surat ii. 51.

ber of their species, and varieties, and individualities, greatly exceed the beasts, because in all the habitable quarters of the world there are nineteen thousand countries in which a great variety of races dwell. Thus there are China, India, Sind, Hijjáz, Yemen, Abyssinia, Najd, Egypt, Alexandria, Cyrene, Andalusia, Constantinople, 'Azarbaiján, Armenia, Syria, Greece, 'Irák, Badakhshán, Jurján, Jílán, Naishapur, Karmán, Kábul, Multán, Khurásán, Máwaráu-n Nahr, Khwárizm, Farghána, and others, thousands of cities and countries which it is impossible to enumerate. Besides these cities, thousands of men live and make their abodes in forests, mountains, and islands, all differing in language, colour, manners, constitution, creeds, and arts. God Almighty supplies them all with food, and keeps them under his protection. This vastness of number, variety of circumstances, and difference of pursuits and objects, prove that the human race is better than any other species. Besides this, whatever other race of animals exist, they hold superiority over it. From this it is clear that men are the masters, and all the animals are their slaves. There are still further excellences in us, the detail of which would be very tedious."

The Frog said to the King, "This man has adduced the great number of men (as an argument), and boasts about it; but if he were to see the aquatic animals, and behold their multiform shapes and figures, then in comparison with them men would seem very few. The cities and countries also which he has mentioned would also look still less. Because in the habitable quarter of the world there are fifteen large seas: the Mediterranean, the Caspian, the Lake of Gílán, the Red Sea, the Persian Gulf, the Sea of Hind, the Sea of Sind, the Sea of China, the Sea of Yájuj, the Indian Ocean, the Western Sea, the Northern Sea, the Sea of Abyssinia, the Southern Sea, and the Eastern Sea. And there are five hundred small rivers, and two hundred large ones, such as

the Oxus, the Tigris, the Euphrates, the Nile, &c., the length of each of which is from a hundred to a thousand kos. And in addition to these there are the small and larger streams and rivers, lakes, pools, &c., which are to be found in the woods and wilds, and which it is impossible to enumerate. In these there are fishes, turtles, crocodiles, porpoises, alligators, and other aquatic animals of thousands of kinds, which no one but God knows of, and no one can estimate.

"Some say that there are seven hundred species of aquatic animals, without reckoning the varieties and specialities; and of animals which dwell on dry land, beasts of prey, cattle, &c., there are five hundred species, without reckoning varieties and specialities. All these are the servants and slaves of God, whom by His power he has created, whom He supports and continually protects from every ill. There is nothing which is hidden from Him. If the men would consider this, and could comprehend the (numbers of the) swarms of animals, then it would be clear that the number and concourse of men afford no proof of their being the masters and we the slaves."

CHAPTER XXV.

On the World of Spirits.

WHEN the frog ceased from speaking, a sage from among the Jins said, "Oh ye parties of men and beasts, ye are circumscribed in your knowledge of the great variety of creatures. You do not know those beings which are spiritual and ethereal, and have no affinity with corporeal forms. They are incorporeal souls and elementary spirits, which dwell in the regions of the sky. Some of them which belong to the angelic class are placed in the highest zone of the heavens, and those who dwell in the broad expanse of the cold sphere are the Jins and the tribe of devils.

"So if you could but conceive the full amplitude of created beings, you would know that, as opposed to them, men and beasts have no (appreciable) existence. Because the extent of the cold sphere is ten times greater than the (terrestrial) sea and land; and in the same way the lunar sphere is ten times larger than both these spheres; and each superior sphere bears the same relation in its extent to the one beneath it. All these spheres are filled with spiritual beings—not one span of space is left. All the incorporeal souls dwell there, as the Prophet (may the peace of God and rest be upon him!) has declared: 'In the seven heavens not one span is empty in which the angels are not either standing, bending, or lying prostrate in the worship of God.' Therefore, ye men, if ye could but see their hosts, ye would know that your race, as compared with them, is of no account, and that your num-

ber and aggregate afford no proof of your being the masters and all others your slaves. All the servants of God are his soldiers and subjects, but some are subject and subordinate to others. In fine, he has issued the orders for their regulation among them according as he in his supreme wisdom deemed right. Praise and glory are due to him under all circumstances."

When the Jin sage finished his speech, the King turned towards the men and said, "The animals have given an answer to the thing you were boasting about: if you have anything left to say, speak." An orator of Hijjáz then said, "There are yet many excellences in us by which it is proved that we are masters, they slaves." The King directed him to speak, and he said, "God Almighty has promised us many blessings: resurrection from the grave; spreading over the whole face of the earth; the reckoning in the day of judgment; the passage over the bridge of Sirát; entrance into paradise; heaven; the garden of delights; the garden of eternity; the garden of Eden; the garden of refuge; the mansion of peace; the mansion of permanence; the home of rest; the glorious abode; the Túba tree; the fountain of Salsabíl; streams running with wine, milk, honey, and water; elevated dwellings; the society of the húrís; nearness to God. These and many other blessings, which are mentioned in the Kurán, God has prepared for us. Can the animals anywhere attain to these things? This is a proof that we are the masters, they our slaves. Besides these blessings and excellences there are many other great qualities in us which I have not mentioned."

The nightingale, the representative of the birds, said, "In the same way as God has made you many excellent promises, so has he passed upon you many denunciations of punishment. Thus, there is the suffering of the grave, the interrogations of the two recording angels, the dread of the day of

judgment, the terrors of the account, the going into hell, the tortures of hell, the hells called *Jahím*, *Sakar*, *Laza*, *Sa'ír*, *Hutma*, and *Háwiya*, wearing the garments of liquid pitch, the drinking of foul matter, eating of the *zakkúm* tree (the fruit of which is the heads of devils), dwelling near the ruler of hell, liability to tortures in the companionship of devils; these are all prepared for you. And, besides these, there are many more punishments and tortures mentioned in the Kurán, from which we are exempt. God has made us no promise of reward, and so he has made us no threat of punishment. We are satisfied with and are grateful for the commands of God. No benefit or injury accrues to us from any of our works or actions. Thus we are equal to you in evidence, and you have no superiority over us."

The Hijjází replied, "How are you equal to us? For we at all events shall exist for ever. If we show obedience to God, we shall dwell with the prophets and saints, and shall be associated with the great, and learned, and pious, and just, and eminent, and pure, and devout, and good, and holy. These beings are like unto the angelic cherubims, for they take the lead in good works, they long for the Divine presence, they devote their lives and wealth to God, and put their trust in him; they address their prayers to him; their hopes are in him, and they fear his wrath. If we are sinners and do not obey him, still our salvation will be effected through the intercession of the prophets; more especially will our sins be forgiven through the mediation of the true prophet, the chief of messengers and seal of the prophets, Muhammad the Pure, on whom be the blessing and peace of God! After that we shall all dwell in paradise in the society of the nymphs and youths, and the angels will say to us, 'Blessing on you, be happy, and enter into paradise, there to dwell for ever.' But all ye tribes of beasts are debarred from these blessings, for after your departure from this world

ye will entirely perish, and no name or trace will remain of you."

On hearing these words all the representatives of the animals, and all the Jin sages said, "Now you have advanced an effective argument, and have adduced a conclusive proof. Boasters may boast of such things. But now tell us what is the nature of the attributes, and excellences, and virtues, of those beings who have been the objects of your praise and eulogy; if you know, tell us fully." The men all reflected for a while, and kept silence; no one could tell.

After a little while a holy person said, "O just King! the truth of the men's claim has been established in the royal presence; and it has also appeared that there is among them a class who are near to God, whose graces are laudable, whose virtues are estimable, whose characteristics are pleasing, whose tempers are angelic, whose habits are holy, and whose nature is wonderful and miraculous, so that no tongue can describe them. The mind fails to understand the nature of their qualities, and all the preachers and orators are engaged during their whole lives in following out the description of their excellences, and yet do not in reality arrive at a true knowledge. Now, just King, what order do you give in the matter of these foreign men whose slaves the animals are?" The King said, "Let all animals be submissive and obedient to man, and let none depart from their allegiance." The animals consented, and being satisfied, they all returned in security and peace to their homes."

THE END.

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